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The CATHOLIC EDUCATIONAL *Review*

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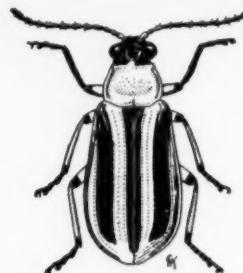
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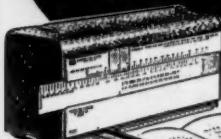
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ANOTHER LOOK AT EDUCATION FOR THE GIFTED

By Sister M. de Sales Gosen, C.P.P.S.*

SAMUEL ELIOT MORISON, the official historian of Harvard University, in commenting on the results of the elective system of courses introduced by the distinguished president, Charles M. Eliot, said, "It is a hard saying, but Mr. Eliot, more than any other man, is responsible for the greatest educational crime against American youth—depriving him of his classical heritage."¹ This fad of electivism initiated at Harvard by Dr. Eliot soon spread, not only to the colleges and universities throughout the country, but also to the secondary schools. It is a classical example of the conspicuous tendency of our schools to imitate whatever is identified with educational fashions.

With the introduction of the principle of election in the secondary schools, course was added to course until experimentation with the curriculum became a national vogue during the second quarter of this century. Knight tells us that at present it is not clear whether by the end of the twentieth century the educational profession will "have learned that magic in the curriculum alone has not yet been discovered."²

TRAVELING IN CURRICULAR CYCLES

A comprehensive view of the development of the curriculum gives one the impression that we may have been traveling in cycles. Examining the report of the National Education Association Conference on the Identification and Education of the Academically Talented Pupil in the high school concerning the results of a meeting in Washington, D. C., from February 6-8, 1958, we find that the delegates advocate a curriculum of five "solid subjects" each term and recommend that more than two full years be devoted to the

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¹ Samuel Eliot Morison, *Three Centuries of Harvard* (Cambridge: Harvard University Press, 1936), pp. 389-390.

² Edward W. Knight, *Fifty Years of American Education 1900-1950* (New York: The Ronald Press, 1952), p. 94.

study of a foreign language.³ Is this not basically a return to the curriculum followed in the secondary schools at the turn of the century?

Other educational fads have followed a similar cycle, for example, the interest in retarded readers and the interest in slow learners. At present, education for the gifted is at the beginning of its cycle for popular appeal; it is the fashionable topic for educational conferences throughout the country. In fact, much of the educational literature today is written as if there were no other students. The race with Russia to reach the moon has caused this latest educational movement to assume an importance that may well be questioned.

REGARD FOR BASIC PRINCIPLES

Before becoming too deeply involved in this feverish activity, it might be profitable for us to consider whether the programs that are being organized throughout the nation are based on fundamental principles and directed toward the attainment of both the proximate and ultimate goals of Catholic education. In the desire to reform and reorganize, there is a danger that basic principles may be overlooked. Willmann, who follows Thomistic teachings very closely, tells us that educators are unwilling to search the historical development of education in order to build their programs on a firm foundation, but, in their desire to reform, they ignore what has been done by others. Willmann expresses this in forceful terms when he says, "Reformers never do full justice to the achievements of the past; intent upon changing prevailing conditions, they are too prejudiced to appraise them at their true value and to appreciate the actual work embodied in existing institutions."⁴

The value of any educational program can be measured only in the light of basic principles. No program can be evaluated solely on the basis of achievement test scores together with all the statistical analysis of these scores, nor can it be judged by the number of top scientists and mathematicians it trains, nor by the number of successful executives of which it can boast. Pope Pius XII in his radio address to the American Congress on Catholic Education at La Paz,

³James B. Conant, "Special Conference Report," *School and Society*, LXXXVI (May 10, 1958), 222.

⁴Otto Willmann, *The Science of Education in its Sociological and Historical Aspects*, Vol. I, trans. Felix M. Kirsch (2d ed.; Latrobe, Pennsylvania: The Archabey Press, 1930), p. 40.

Bolivia, on October 15, alluded to such materialistic standards and reminded us that the attainment of higher verities and virtues is the true product of education. "Counteract the lack of principles in the world today which measures everything by the criterion of success, with an education which makes a youth capable of discerning between truth and error, good and evil, right and injustice, planting firmly in his soul the pure sentiments of love, fraternity, and fidelity."⁵

To say that it is important and desirable to educate the gifted students to their full potential is simply emphasizing what is obvious to everyone. This is important, however, not because it is necessary for society's survival in this age of advanced technology and science, but because these students have a responsibility to their Creator, to society, and to themselves for developing their God-given talents. Pope Pius XI explained this very clearly when he said: "According to Christian doctrine, man, endowed with a social nature is placed here on earth in order that he may spend his life in society, and under an authority ordained by God, that *he may develop and evolve to the full all his faculties to the praise and glory of his Creator*, and that by fulfilling faithfully the duties of his station, he may attain to temporal and eternal happiness."⁶

Since all Catholics are bound to follow the papal teachings on the Christian formation of youth, there can be no question about the statement that the academically gifted, as well as all other students, must develop their full intellectual potential; however, the methods and procedures to be followed in attaining this goal deserve careful study and investigation. Let us take an objective view of some of the solutions to this problem which have been suggested and consider them in the light of basic principles.

SNOBBISHNESS IN SEPARATE SCHOOLS

Some educators think that separate schools for the gifted would be the best solution to the problem. One of their arguments is that if we have special schools for the education of the mentally handicapped, it follows that the intellectually superior students are even

⁵ Pope Pius XII, "Education and Modern Environment," *Catholic Mind*, XLVII (February, 1949), 119.

⁶ Pope Pius XI, *Quadragesimo Anno*, (Washington, D. C.: National Catholic Welfare Conference, 1942), pp. 41-42. (Italics mine)

more deserving of this extra attention. Following the same line of reasoning we might say that because a physically handicapped student has a pair of crutches, it is a matter of justice that every athlete participating in the track events be given a pair of crutches. Obviously, their needs are not the same.

Saint Thomas gives us an example which elucidates this fact when he insists that the process of education is one of self-education, for "the teacher only brings exterior help, as the physician who heals; but just as the interior nature is the principal cause of the healing, so the interior light of the intellect is the principal cause of knowledge."⁷ Completing the analogy we might say that just as the healthy person needs less attention from a physician than one who is ill, so the intellectually superior student will not require the special attention from the teacher that is imperative for the mentally retarded student.

Hunt and Pierce in their discussion of segregated groups of gifted students in special schools as they exist today in cities, such as Allentown, Birmingham, Cleveland, and Indianapolis, dismiss the problem in one sentence, "Segregation of this sort is harmful in that it tends to set pupils apart for all activities rather than for certain aspects of the program."⁸

From a study of adolescent psychology we know that high-school students are inclined to be intolerant and snobbish⁹ and, therefore, need help in overcoming this propensity rather than occasions for strengthening it. Snobbishness engenders intellectual pride. From faith and reason, we know this inclination to be one of the results of man's fallen nature. The instability of the adolescent period increases the danger from this evil. Again, it is in the papal teachings that we are admonished against this insidious vice. Pope Pius XII, on September 4, 1949, told a group of teachers, "Our times require that the minds of the pupils be directed to a more effective sense of justice, ridding them of that *innate tendency to regard themselves as a privileged caste*."¹⁰

⁷ *Summa Theologica I*, q. 117, a. 1, ad 1.

⁸ Herold C. Hunt and Paul R. Pierce, *The Practice of School Administration* (Boston: Houghton Mifflin Co., 1958), p. 288.

⁹ Leulla Cole, *Psychology of Adolescence* (New York: Farrar and Rinehart, Inc., 1942), p. 372.

¹⁰ Pope Pius XII, "Address to the Union of Italian Teachers," *Catholic Mind*, XLVIII (September, 1950), 572. (Italics mine)

Messner makes it very clear that education must not become a field of discrimination where one group, with an attitude of falsely assumed superiority, forces upon other groups a feeling of inferiority.

Indeed, men are equal in their common human nature, but unequal in their individual natures. Physical and intellectual qualities differ greatly from man to man. With them each individual has to develop his own self and is bound to do so through social cooperation because of this inequality and of the need of supplementation.¹¹

DENIAL OF LEADERSHIP OPPORTUNITIES

Another danger involved in this segregation on the intellectual level is the lack of charity that it introduces into the school system. How can a group of adolescents who are cut off from the other students and as a consequence look on others as inferior, practice true charity? Intellectualism thus becomes an exclusive barrier to serve as a means of separation instead of a means for greater unity. The very fact that there are differences in ability indicates the necessity of sharing talents with others in order to receive from others what we lack. Messner expresses this need which is in each one of us when he says, "By reason of their inequality as individuals they are predisposed to pool their different endowments and faculties and thus to integrate their individual nature by cooperation in the actualization of its potentialities."¹²

The academically talented students, then, have a duty to the other students. Because of their greater mental alertness, they should be models for the whole student body in scholastic endeavors, as well as in matters of general conduct. They are needed in every school to boost the morale of the student body, and may we add also, to boost the morale of the teachers. Moreover, if they are to be educated as leaders, they must know how to live effectively with people of lesser as well as of greater capabilities.

There are many opportunities in any high school for developing the power of leadership; a special school is not essential for this purpose. In a radio address to the Convention of the National Conference of Catholic Charities and the Society of St. Vincent de

¹¹ J. Messner, *Social Ethics* (St. Louis: B. Herder Book Co., 1952), p. 227.

¹² *Ibid.*, 101.

Paul, at New Orleans, Louisiana, on October 13, 1947, Pope Pius XII in speaking of the importance of youth participating in the works of Christian Charity gave an important means for developing leadership. The Holy Father said, "Such an apostolate would revitalize their faith, give direction and stability to a correct attitude toward the frivolous things of life, and awaken powers of leadership."¹³

We have considered the education of the gifted in separate schools, now let us briefly investigate the education of students in separate categories within the same school.

CARRYING SCIENTIFIC SPIRIT TOO FAR

As mentioned previously, differences in ability are natural and are to be respected; to deny this would be to question the wisdom of our Creator. Yet these differences should not be elevated to such a degree that they hide from our vision the fact that we are all members of one Mystical Body. There is a tendency to carry the scientific spirit too far. In this attempt to be scientific, we categorize students without any certainty that our methods of labeling them are infallible. In commenting on the dangers of attempting such classifications, Monsignor Johnson expressed the fallacy of such presumption in a rather ironical statement.

Even as the engineer can tell to the ounce the weight which his projected bridge can bear, we will be able to foretell without a shadow of doubt what degree of mental, moral, social and civic strain each individual can sustain. As a consequence, we will prepare him for the specific place and function in life for which his native equipment destines him.¹⁴

In the past, administrators have realized the importance of organizing classes according to appropriate ratios of ability in order to promote optimum learning situations. The present policy of intellectual stratification is something quite different. Even if it were possible through the use of tests, achievement records, interviews, and the abundant light of the Holy Spirit to place each student in his intellectual category, would it not be rather naive to

¹³ Pope Pius XII, "Youth and Charity," *Acta Apostolicae Sedis*, 1947, p. 626. (Italics mine)

¹⁴ George J. Johnson, "Can Education Be An Exact Science?" *Catholic School Journal*, XXX (August, 1930), 277-278.

maintain that this arrangement will insure intellectual excellence, and that this system will in no way harm the privileged few nor effect a loss of self-esteem and bring about discouragement, resentment, and hostility on the part of the students who have been placed in the inferior groups? The latter possibility would be a very unfortunate condition in our democracy since history indicates that much of the important work in our country has been done by unsung heroes, by those who were not privileged with an exclusive program of education.

Education is a human not a mechanical process. Accordingly every student deserves a sense of dignity and the conviction of his individuality. To educate docile categories of talent is to rob students of the individuality of the human personality. In regard to this mechanistic approach, Pope Pius XII told the Educational Convention of the Order of Discalced Carmelites, in Rome, on September 23, 1951: "In these times, in which the machine is so often the master, in which technology enters everywhere, pervades all, and fashions all things to its own image, let [educators] take care lest those who obey their very nod be treated like so many items in a stock room or so many parts of a machine; rather must the human personality be ever seen in them and respected."¹⁵ If there is danger that this program of intellectual stratification is being carried on at the expense of developing a well-balanced individual—a truly intellectual Christian—then there is reason to look upon the method with suspicion.

Before introducing any radical programs in the schools it might be well to remember that the *status quo* is usually better than change in the wrong direction. Pope Pius XII warned us against the error of converting our schools into experimental laboratories:

If it is excellent practice to prize those systems and methods which have been proven by experience, then it is necessary to weigh with every care the theories and usages of modern teaching institutions before accepting them. . . .

The school cannot be compared to a chemical laboratory, in which the risk of wasting more or less costly substances is compensated by the probability of a discovery; for every single soul in the school salvation or ruin is at stake. Therefore, those innovations which will be judged opportune

¹⁵ Pope Pius XII, "Educating the Whole Man," *Acta Apostolicae Sedis*, October 20, 1951, p. 731.

will involve, to be sure, the selection of secondary pedagogical means and directions without touching the end and substance, which will always be the same, as the final end of education, its subject, its principal author and inspiration are always identical—namely God our Lord.¹⁶

NEED FOR COMMON SENSE

Perhaps what we need most in our secondary schools today is not a feverish attempt to organize some novel program for gifted students, but rather an effort to apply the old common-sense principles of education, as they are found in the writings of Saint Thomas and in the papal teaching, to the present-day educational problems. We need to restore perspective to our views. We need to realize that schools are primarily educational institutions and as such they should be freed from the many extraneous activities that have been thrust upon them. For example, the student's health is not primarily the responsibility of the school; hence, there can be no justification for paralyzing the academic program for days and days while the school is converted into a clinic to take care of immunizations, vaccinations, health examinations, dental examinations, chest X-rays, and the like. All this can be cared for much more effectively under the supervision of the home during the summer vacation or on other free days. Also, if the primary business of the school is educational, it cannot be at the same time a custodial institution, an agency for the reform of delinquents, or a center for the organization and supervision of social activities. The fact that a responsibility is being neglected by other agencies does not mean per se that the school must assume this responsibility.

In conclusion, we might say that the problem is basically one of restoring the proper hierarchy of values in our educational program. The primary purpose of the school must again become primary, and all other purposes must be subordinated to it regardless of how much some educators may be attached to these peripheral activities. If the primary goal of the school is the guiding factor in the planning and organization of the entire school program, then it will not be necessary for the historians to describe our programs for the gifted as one of the greatest educational crimes of the mid-twentieth century.

¹⁶ Pope Pius XII, "Address to Catholic Action," *The Pope Speaks*, ed. Michael Chinigo (New York: Pantheon Books, Inc., 1957), p. 378.

EVALUATING THE BEGINNING RELIGIOUS TEACHER

By Sister Rosemarie Julie, S.N.D. de N.*

CONSTANTLY TODAY THOSE ENGAGED in Catholic education face the necessity of evaluating the professional progress of the young teaching Sister. In this process one needs specific standards and obviously these will in many aspects be linked to the religious obligations of the religious life. The following comments represent possible criteria upon which to base such evaluation.

PHYSICAL CHARACTERISTICS

Rather naturally one notices first the physical characteristics of the young teaching religious. A refreshing air of cleanliness about her indicates Sister's realization of the fact that every phase of the being of a teacher is important and the truth of the ancient maxim that "cleanliness is next to godliness." In the same way, the gait and bearing of this young Sister bespeak balanced control of each physical movement in the grace and dignity of a cultured woman.

AIR OF REFINEMENT

Along with the physical impression made by this attractive young religious, one senses an intangible air of refinement, a tranquillity of mind pervading her motions, a gracious response to others. The ease with which Sister establishes rapport springs from a long effort to build habits, both physical and mental, which serve a genuine purpose in communication, trimming off constantly the rough edges of crudeness as well as the fringes of affectation. Realizing that the mores and customs of a society as summarized in any recognized book of etiquette, have stood the test of time and temperament, Sister has seriously and humbly studied those related to her specialized life as a religious teacher. Thus she is familiar with the best manner of making introductions, of initiating conversation, of setting, serving, or being served at table. Attuned also to sense the un-

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spoken needs of others, Sister anticipates their wants, but in her turn expects of her companions only what she knows each individual nature can give. Our Divine Lord during His brief life on earth left us several important examples of the care He attached to these fine points of human relationship. Christ rebuked His host for failing to offer Him water to wash His travel-toiled feet, and at the Last Supper He undertook this ceremony Himself; at His Mother's request, He supplied wine for the wedding feast; and later He personally cooked breakfast for His Apostles weary from their struggle on the sea. As a teaching Sister with a special care for preparing young women for marriage, this ardent religious often muses over the traits of the valiant woman described in the Book of Wisdom. Thus alert, poised, and gentle through her whole being, Sister exemplifies Belloc's noble phrase, "In courtesy walks the grace of God."

CONTROL OF VOICE

Another trait of singular importance to the teacher is the control of her voice. Sister has learned, again by conscious effort, to breath from her diaphragm, to pitch vocal sounds toward the roof of her mouth, and to develop a cushioned, resonant tone as she speaks. Probably the most important physical habit of the teacher is the control of her voice. Once Sister has mastered her vocal chords, her words soothe and yet stimulate her class because she has learned to vary both pitch and rate of speech.

GOOD MENTAL HEALTH

The qualities already described presuppose that this young teacher has good mental health to the point that she can control any physical weaknesses that would otherwise overcome her. The one sure road to strong mental health lies in the comprehension of Christ's statement that "the Kingdom of God is within you." The youth who masters this concept will begin to seek a balance in the inner core of her being, will begin to assess her strengths and weaknesses—mental, moral, physical, spiritual, either acquired or inherited—as dispassionately as the CPA lists assets and liabilities in the bursar's office. Having made her psychological inventory, Sister hears Cardinal Newman cry out in *A Grammar to Assent*, "My first disobedience is to be impatient at what I am, and to indulge an ambitious aspira-

tion after what I cannot be, to cherish a distrust of my powers, and to change laws which are identical with myself." And then as a final boost back to reality, Sister recalls David Harum's homely comment that "it's a mighty fine thing for a dog to have fleas because it keeps him from thinking too much about the fact that he is a dog!"

Armed with this self-knowledge, the mentally healthy religious sets out consistently and patiently to plan a budget whereby she will be able when life is done to show a real profit to the Master Who has given talents on the assumption that she do good business. Every honest psychologist will admit that mental attitude dominates one's life; traits of physical strength or weakness are obviously of secondary importance as the history of the blind Milton, the frail Stevenson, the sickly Theodore Roosevelt, the mute Helen Keller, and the delicate Pascal testify. Sister discovers, perhaps, that mental balance is not easily gained; yet though D. H. Lawrence muttered that "it is much easier to shatter prison bars than to open undiscovered doors to life," Sister courageously seeks this power directly from her Lord Who said, "I am the door."

CONTROL OF EMOTIONAL LIFE

The young religious who has thus determined to reach a balanced and rich interior life must learn also that every normal human being experiences a cycle of moods. Hersey's study of this phenomenon showed a fluctuation of moods, in regularly occurring cycles, independent of external situations, though possibly in accord with obscure changes in endocrine functioning. The cycle of workers in shop and home varied from three to little more than nine weeks on the average and was present in both men and women regardless of other physical cycles, their daily problems, or crises. Cognizant of these variations in her emotional life, this young Sister adjusts her activities to counteract depression and avoids making important decisions until she can exert rational control. At such times, Sister remembers the time-worn advice that a sense of humor serves as a counteracting weight when the scales tend to tip toward dangerous figures. She then recalls the consoling statement of a toy salesman to the dubious parents whose three-year-old child suddenly attached himself to a drum and was vigorously demonstrating its potential. Said the salesman, "And it's guaranteed *not* to last!"

BALANCE BETWEEN JUSTICE AND MERCY

Penetrating more deeply into the nature of this young religious takes the stranger some time; in fact, according to the old saying, "You must winter them and summer them" before you can estimate with even fair accuracy the character of others. With the passage of the months, however, one finds in the tiny, humdrum incidents of daily life that this young religious strikes a fine balance between justice and mercy, a trait that scientific studies show endears a teacher most to her pupils. It begins also to be apparent to principals, supervisors, and the school staff that beneath her gentle exterior Sister hides rock-like integrity of mind distinguishing right from wrong, a metallic strength of will that bears heavy responsibility, and a mercurial sensitivity to a finely scaled hierarchy of values. Yet there is withal a resiliency about this neophyte that prevents strain or tension in her work and lends an elasticity both to her judgments and deeds. Indeed, such a one truly meets George Eliot's standard for duty as "facing the hard things of life without taking opium."

ENTHUSIASM FOR TEACHING

Though it is true that the characteristics thus far described are for the most part essential to any mature person, yet it is imperative that the beginning teacher realize that she can build professional skill only upon the firm foundation of an integrated personality. In addition, however, the ideal young teacher has carefully considered the infinite apostolic opportunities of the teaching profession with the result that genuine enthusiasm inspires each detail of her work. Somehow though, the fire of this young zealot never burns wildly nor uselessly destroys energy on fruitless ventures; rather her consuming ardor resembles the flames of the Holy Spirit, always prudently directed toward truth.

Thus this young Sister sets for herself the highest ethical standards: a determination to work with the administration in her school, to seek approval for all activities through the proper channels, to respect the confidences of the children confided to her care, to seek professional help when a problem in guidance exceeds her power, to understand the pressures of time and money on parents, to aid community projects, to study professional literature, to explain

school standards and policies accurately to the public. In this way, Sister trains herself early to looking beyond her own classroom to the general welfare of the whole school all the way from picking up papers in the yard and assisting in the clean-up after a program to contributing to school policy.

Realizing that one can be most valuable doing the things no one else does, Sister inobtrusively moves away from those activities that are already well in hand, and takes up, rather, the necessary but neglected tasks, thereby developing a quality of vision and leadership much needed in her generation, the smallest generation in the twentieth century. One must remember that the population from which our young Sister springs was born in the thirties when our national birth rate was lowest; consequently, as she and her peers move into maturity, they must support a much larger group of retiring and aging members of a society whose average life-span is daily increasing. At the same time they must direct the destinies of an enormously larger generation of youth utterly dependent upon their wisdom. The sensitive young teacher of this critical age, living in the world's leading nation, envisions too the emerging groups of the twentieth century groping for self-realization in Africa, Asia, as well as here at home; and she feels, as Lincoln did, "the burden of men's tears falling at the back of things."

Constantly, but without fluster Sister evaluates her professional progress, thus developing to its full potential her power of self-criticism, an ability that Alfred Binet identified as a criterion of intelligence. Furthermore, Sister often asks for help from supervisors, principals, and older teachers; she reads and follows directives from administrative and archdiocesan offices. In this manner Sister lays further groundwork for later leadership in the teaching profession according to the dictum of George Washington, "Only he is fit to command who has learned well to obey."

CONCERN FOR PREPARATION

Lest one think that the qualities of high professional skill are acquired without effort, one must scrutinize the preparation this successful young teacher brings to bear upon her work. Regardless of grade level, Sister realizes that she is teaching human beings, helping human souls to achieve their God-given destiny, and at any stage in life this help (or lack of it) may prove crucial. Therefore

Sister rightly concludes that the only person fit to sit at the teacher's desk is the individual who has spared no effort to acquire the mastery of her subject and of all the modern means to present it. No limit can be set upon this mastery except to say that it must be as complete as time and ability will permit at any point in life and it must continually increase. Sister understands that the best first-grade teacher will be one whose wisdom is so great that she can explain truth in simple terms. Because truth is one and because all knowledge finally converges at one point, the wisest mind is the simplest one and the best teacher is the exponent of these simple ideas in the clearest terms.

Aware then of her supreme intellectual responsibility, Sister prepares lesson plans regularly and thoroughly, allowing at the same time for flexibility which gives her teaching a human touch. She never uses old plans except as guides for improving each new presentation; she seeks evaluation of lessons both from students and supervisors. Into these lessons goes careful thought so as to provide for individual differences, for intrinsic motivation, for variety of method and content, for repetition with emphasis on meaning and example, for constant but purposeful activity of students.

SENSITIVE TO DRAMATIC MOMENTS IN CLASS

Daily observing the working of the child's mind, Sister learns to stage a situation in which the inevitable question lying at the heart of the matter to be taught rises to the lips of pupils. Sensitive to the dramatic moments in teaching, she manages with Shakespearean skill the elements of complication, suspense, and climax when presenting a new idea. Then with speed and clarity she turns these young minds back upon themselves, helping them to analyze and evaluate their own progress, thus early developing their critical powers. Not only does the teacher invite the apt question of her pupil but she poses the most pertinent queries herself, thereby aiding youngsters to state their own aims and problems. Throughout this scintillating process, the young Sister encourages with youthful zest each commendable effort of the student. With almost uncanny penetration the good teacher spots genuine effort, whether in tracing the Arabic numerals in the first grade or in trisecting the angle in high school.

Teaching on any level, this young Sister avoids busy work assign-

ments lacking real necessity in the learning process; rather, the teacher strives to present each concept as concretely and vividly as possible, using several illustrations of each new idea in order to aid pupils to pierce through the accidentals of color, size, or time to the essence. Again this is needed for teaching the process of addition in the first grade or for factoring in the ninth grade. In an age dominated by audio-visual appeal, the beginning teacher will likewise use every opportunity to stimulate the artistic and creative powers of her pupils; she will develop in them a sensitive response to harmony both in line and sound. Such development presupposes, of course, an appreciative understanding of art and music on her own part and careful planning to provide artistic atmosphere in her classroom.

DOWN-TO-EARTH REALISM

This young teacher, so able to scale intellectual, aesthetic, and spiritual heights, has nevertheless a very down-to-earth realism built into her attitudes so that such practical matters as heat, light, ventilation, order and cleanliness of the classroom are systematically controlled. Her good sense tells her that the wisest way to live her vow of poverty is to take care that school books are covered, that accounts are kept in order, that damage is reported in time to prevent by repair total destruction of furniture. A further, though more subtle, phase of the obligations of poverty upon the teacher is the economical use of time. Orderly and thorough habits of work, complete keeping of records of attendance, bills, and programs, consistent following through with plans and policies, generosity in devoting free moments to helping other members of the faculty—all these apparently time-consuming procedures really enable the ideal young Sister to save time, energy and tension.

Then as a figure of authority in her school, Sister always appeals to reason and self-control in handling students. Rules are carefully considered and kept at a minimum, but once made are consistently and fairly executed. In moments of irritation, Sister hears Blessed Mother Julie's calming advice, "My daughters, if you want your pupils to respect you, speak to them yourselves with respect; no good can be done otherwise." Once this maternal relationship of respect and confidence is established, certain children, especially adolescents, may become overly attached to the good teacher; fortunately, the

Sister has acquired a keenness and a clear-sightedness that recognizes this immature fixation as a passing phase and again she remembers Blessed Julie's counsel to "turn the tender attachments of pupils to the greater glory of God." In this way Sister avoids the problems that sometimes confuse beginning teachers.

Now those who are inexperienced in dealing with young religious starting their teaching career may murmur at this point, "Where can one find the paragon of perfection described in this paper?" However, those others who, over the years, have objectively watched our young Sisters combining their study and teaching with a virile spiritual life will agree that the standards herein presented have been well realized in the lives of many zealous young religious.

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Language Training Aids, Language Center, Boyds, Maryland announces the Flexilab student listening booth, designed for language laboratory installations. The units may be easily arranged by the instructor to suit his own requirements.

* * *

Chaminade College of Honolulu became a complete four-year college with the opening of this scholastic year. The college offers courses for men and women students and reports a record enrollment.

* * *

The biggest literary competition for high school students in the United States and Canada will be sponsored this year by the Sheaffer Pen Company for the fifth consecutive time. Over the past five years more than 350,000 students have entered the contest, the Scholastic Writing Awards conducted by the Scholastic Magazines and sponsored by the pen company.

* * *

Only 2.48 per cent of Princeton University's 2,930 undergraduates were academic failures last year. Of the 779 freshmen who entered Princeton four years ago, 86 per cent received degrees at the June commencement.

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Delegates from twenty-six countries will attend the second International Congress of Catholic Teaching in Rome, Italy, September 11 to 14.

THE BOOK'S NOT FOR READING

By Rev. John Blewett, S.J.*

NEXT TO WEATHER FORECASTING, no work is so embarrassing as predicting the turns of human nature. Within the past year how many armchair certainties have been exploded! American women would *never* turn the clock back to the age of the chemise and drape-dress. Men could *never* seriously plan for travel to the moon. Programs of study of foreign languages in grade schools would *never* win a hearing from one-language, thoroughly American school superintendents. And yet. . . .

BIRTH OF THE BOOK

Some ten years ago a group of Jesuit seminarians began to question the "obvious certainty" that American high-school students would never take to mental prayer. They did not underestimate the difficulties. They agreed with Sorokin that ours is a sensate culture. Their experience of dryness, drowsiness, and occasional near-disgust in their own prayer life assured them that minimizing difficulties with a "soft sell" approach would effect nothing lasting. Their nearness to the whirl of athletics, dating, and other extra-curricular diversions of their own high-school days helped to temper starry-eyedness.

And yet their own daily encounter with Christ in mental prayer was too real not to be talked about, not to be shared—even by students in high school. They knew the need for a non-technical, introductory book on mental prayer. For instruction on this mysterious second member of the "vocal and mental" prayer dyad, referred to and talked about in catechism classes but rarely understood. For outlines of reflections on the life of Christ and on the life of the Church as related to the world of adolescent dreams and difficulties, hopes and fears.

It is easy to sketch plans and draw up outlines for articles and books. But the actual grind of writing, there's the pinch. The mice of the fable are, so far as I know, still on the lookout for the mousey hero that will bell the cat. Swamped with the petty tasks and class-

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room work of high-school teachers, none of the seminarians during their three years of teaching could do more than recall the hope for a meditation manual. But contact with their students in the classroom, in chapel, in ill-equipped guidance offices, and in the give-and-take of "bull" sessions sunned their seedling opinions to firm conviction. Something should be done.

Something should be done. This conviction clamored in the mind of one of that original group of seminarians and would give him no rest. Other interests swept his first co-workers away. He sought others younger than himself, explained his plans, fanned to life the faint hopes of those for whom a book was something that other people wrote. Through his patient efforts during five years of theological study and two more years in the classroom a new group was formed, united in the resolve that something must be done—by them.

That "something" is on the market now—a compact, pliant, leather-bound book of some 600 pages, published by The Queen's Work Press. Though designed for lay sodalists, *Mental Prayer: Challenge to the Lay Apostle* should appeal to any young Catholic who, under the guidance of a spiritual director, is trying to find his way in mental prayer.

DESIGN OF THE BOOK

"Don't Read This Book!" This startling imperative in bold-faced type heads a brief introductory explanation of method in prayer. It stands as a warning that the book is not a do-it-yourself handbook prescribing a pat method for success in prayer. Nor is it a literary prayer wheel guaranteeing that a thumbing of its pages will lay up treasures in heaven or prevent disasters on earth. The book is what the sober words below the title assert it to be: "a manual of mental prayers, one for every day of the year."

The four "weeks" of the Spiritual Exercises of St. Ignatius form the framework of the book. After a series of opening meditations on prayer itself, dated to coincide with the beginning of the school year, the aspirant prayer is swept into the central fact of his life: himself as a totality vis-à-vis God with all the grandeur and awesomeness of that confrontation. The sobering, startling facts unfold: God as man's home; the etiquette of one called in baptism to family life with God; the possibility of banishment from that family through

freely chosen revolt against God's order; the meaning of Christ as Way, Truth, and Life; the liberation promised to the sturdy who discover that the Beatitudes are not rhetoric; the scarring of the body of Him "Who became sin for us"; His death and rising again to life; His continuance in history through the Church with the Sacraments; Mary, the praise of all generations; the life of the world to come.

Threading the meditations together is the cord of practicality: what difference in *my* life? What shall *I* do and be? The most pragmatic of pragmatists would have to search long to find a gap between dogma and doing, between theory and practice. Almost every meditation carries a brief "personal application," a reminder that prayer is a spring to more Christlike action. The Miniver Cheevey type of Catholic will find small solace in this book.

PRACTICAL WISDOM OF BOOK'S COMPOSERS

The writers of *Mental Prayer*, I learned from one of the team, touched their own product to the stone of practicality. As they finished a series of meditations on specific topics, they mailed them to confreres in Midwestern high schools for a pilot test with members of high-school sodalities. After the sodalists had used the meditations, they were asked by their directors for comments and suggestions for improvements. These remarks were then combed by the directors, and the more significant mailed back to the corps of writers, who in turn weighed the criticisms and suggestions before writing another draft of their particular series. Finally, all the meditations were turned over to a group of rewriters for polishing, according to a definite format and common stylistic practices. All in all, some fifty-five priests and seminarians—theologians, students of theology, and high-school teachers—linked efforts in the project. It is safe to say that *Mental Prayer* is one of the most carefully planned and candidly criticized devotional books that has appeared in recent decades.

Some of the team that composed the book spent their late adolescent years on unavoidable missions of destruction—in Europe and in the Pacific. Others knew the war only through newspaper accounts or letters from older brothers or friends. Younger or older, they all shared the common experience of adolescence with its insistent problem of "the formation and consolidation of the self," as

Rudolf Allers once described the central task of the adolescent. They knew the insecurity and uncertainty that marks that transitional stage, as the adolescent struggles to define himself as a person, as one unique yet pitifully alike his peers. This understanding of the adolescent is melted into the texture of the meditations of *Mental Prayer*.

There is no preaching in this book. Still less is there any trace of the maudlin or of the sweet and cloying. Throughout, there is confrontation of the young prayer with Christ, in Whose presence alone does young—or old—find himself. One with Christ in prayer, the adolescent can progressively learn that the insecurity which plagues him and which he tries to hide from his elders is far from an unmixed curse. For it mirrors the essential rootlessness of man this side of God. The understanding which he vainly seeks from others he can find—though darkly and fleetingly—from Him Who, in the magnificent words of John the Beloved, “knows what is in man.”

YOUTH'S READINESS FOR THE BOOK

Experienced spiritual writers stress that it is unwise to speak rapturously about the joys of union with God in prayer to younger people. Surely, restraint is in place. Yet, restraint is not synonymous with muteness. Spiritual directors of high-school and college students do a disservice to the spiritually aspiring by presuming that today's boy or girl hankers only for the “bread and circuses” of their pagan contemporaries. They are no more immune to Christ's attractiveness than were the playboy troubadour of Assisi or the glory-seeking soldier felled at Pampeluna.

Surveys of students on different Catholic campuses have revealed that a surprisingly large number are dissatisfied with, if not resentful at, their religion courses. This resentment may not be wholly bad. It may mirror the unformulated question in the mind of thoughtful students, “Is this all there is to my religion?” I submit that the seeming disinterest and surliness which not a few teachers of religion courses detect in their students rises in part from the fact that the dimension of personal encounter with Christ in mental prayer has not been opened to them.

Only a huckster would contend that a proper sales technique can bring mental prayer into the life-core of every Catholic. But many

there are—in high school, in college—who can take it. And, often enough, they are the unlikely ones: the "smart-aleck" whose cynical remarks rouse an amused smile from his classmates; that *impossible* prig who carefully molds her mouth to a smile at just the right time; that pesky creature who keeps jabbing such difficult questions into the calm of the classroom. It did not take Freud to reveal to Catholic thought the masks that inner restlessness can take. Christ "knows what is in man" and through the centuries He has been revealing man to himself—in the warmth of His own consuming love. In mental prayer man lays himself open to Christ.

If it is true that there are no escalators to heaven, it is likewise true that the ascent is not through completely uncharted ways. No book will teach a person how to pray. *Mental Prayer: Challenge to the Lay Apostle* will help the sincerely interested to start moving in the right direction.

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Very Rev. Brother Urban, O.S.F., was installed as president of St. Francis College, Brooklyn, New York, last November.

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The English Department of Clarke College, Dubuque, Iowa, opened last fall an honors course for freshmen entitled "Heritage of World Literature."

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Of all 1957 graduates who were prepared to teach, less than 73 per cent, according to a recent NEA report, took classroom jobs throughout the nation.

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"Growing up with Books," an illustrated booklet listing over 250 of the best in juvenile literature, has just been revised and reissued by Library Journal (62 W. 45th Street, New York 36, New York).

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The International Catholic Child Bureau will hold its seventh congress in Lisbon, Portugal, June 8-14, 1959.

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The 1959 edition of Catholic Life Annual, a volume of selected articles on American Catholic culture edited by Eugene P. Willging, director of libraries at The Catholic University of America, has been released by the Bruce Publishing Company.

A HIGH SCHOOL'S SOCIAL STATUS

By Brother J. Lucian, F.S.C.*

IN MEDIEVAL TIMES, young sons of French families, cadets, went on the crusades. If they succeeded in bringing back wealth and fame the family social status was raised to a more desirable class position. In the early 1700's St. De La Salle began a tuition school in Rouen for the bourgeoisie which taught among very many other things, "military matters." Nowadays, social-conscious Americans send their cadets to private schools, many of which are denominational military schools. If the students succeed in passing "entrance" tests in the private school, or if they do well in the public military school, their chances of going on to an important college and a brilliant career are enhanced. This special military training, begun by our Government during World War I, has continued to be popular on the high-school, junior college, and college level. The typical family proudly displays the military high-school graduation picture as symbolic of upper class educational attainment, much as *Fortune* on the same table points out their obvious community position.

SOCIAL MOBILITY AND SELECTION OF SCHOOL

In the United States over six hundred high schools and colleges provide some form of military training. Teachers in Catholic private schools have noticed a marked tendency on the part of some families to look upon certain private schools as more socially desirable than others. Some schools are just "Catholic" schools, others are "rich" schools, or "ROTC" schools. A student uniform proper to one school may indicate a higher social status than another uniform from a less socially important school. Sometimes the study of Latin is the yardstick, family standing going up or down (at least in the eyes of that family), as Latin is studied or not by the boy in high school. The sociological process of social mobility is apparent, as is the tendency to classify the family in social roles by the work the fathers do.

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This social mobility is a process of movement from one role or social class position to another. It is movement into a "higher" class and is evaluated by contemporaries as a step up the social ladder of success. The steps are relative positions occupied within the established social hierarchy. Successful attendance at a private, expensive, military school (boarding or day) is a mark of social distinction and an important social phenomenon not to be underestimated by the humble administrator whose school is thus the needed focal point of much social interaction.

There are many reasons why these military schools are crowded and we submit social mobility as one reason. This form of impersonal competition among many families for a few available openings tends to classify the competing groups. Those who enter, achieve a kind of prestige desirable in present society, even if prestige was not the original reason for competing:

This educational social mobility can be compared to the eighteenth-century idea of purchasing a noble title or a commission in the royal army. Today it may mean actual change of residence when the newly appointed college professor must move to a larger house, or the educated negro must leave his tenement home. Given an aspiring family and a conformable occupational background, many Americans realize that an education in a good school is a familial necessity. This has led to the conclusion that the most highly endowed schools (per capita) produce students who earn more money (the criterion) than graduates coming from less highly endowed schools. (The big three among colleges in this regard are Harvard, Yale and Princeton.) Studies have proven that there is a high correlation between attendance at Ivy League colleges and occupational achievement after graduation.^{1,2} Modern parents of teenagers seem to realize that the quality of education correlates well with occupational achievement and chances for further social mobility into postcollege upper strata, at least for the children. Select military institutions are more expensive than the local non-military public school and are preferred to eastern prep schools and colleges by the military minded who can afford them. Again, we

¹ Ernest Havemann and Patricia West, *They Went To College* (New York: Harcourt, Brace Co., 1952).

² William L. Warner and James C. Abegglen, *Occupational Mobility in American Business and Industry, 1928-1952* (Minneapolis: University of Minnesota Press, 1956).

may say that the better education a student receives in high school and college, the better able is he to attain to more affluent positions. Abundant testimony indicates also that success in school by impoverished students has been the means of advancing in the stratification system.

SOCIAL POSITION AND LEVEL OF SCHOOLING

Of the dozens of excellent studies on correlation between class status and access to high school and college education the following six generalizations are easily substantiated in U. S. culture.

- (1) A tendency for students from professional, proprietor, and managerial groups to increase in proportion from grammar school to college.
- (2) Students in liberal arts colleges tend to stand higher in the socio-economic scale than those in teachers' colleges and normal schools.
- (3) Students enrolled in private schools and universities, on the whole, come from higher socio-economic groups than students attending public high schools, junior colleges, or state universities.
- (4) Students from the upper socio-economic groups are over-represented in institutions of higher learning, and students from the lower socio-economic groups are under-represented.
- (5) The chances children of superior intelligence have of attending college increase as the family income increases.
- (6) The chances children of superior intelligence have of attending college increase as the father's occupational status increases.³

In a recent study at Cretin High School, St. Paul, Minnesota, (Diocesan, Catholic, ROTC, day school), five hundred graduates were ranked according to high-school test percentiles. Percentile ranks were compiled at the end of the three complete years as is the custom among Minnesota administrators for the state's colleges and universities. Correlated to this is the occupation of the father at the

³Raymond A. Mulligan, "Socio-Economic Background and College Enrollment," *American Sociological Review*, XVI (1951), 188-196, Quoted in Bernard Barber, *Social Stratification* (New York: Harcourt, Brace Co., 1957), pp. 399-400.

time of the boy's attendance at Cretin. The five hundred were chosen in a random sample of all the graduates of the last five years. The results read as follows: The fathers in the professions (M.D.'s, Ph.D.'s, Lawyers, and the like) comprised 9 per cent of the total 500 graduates, and, of this small group, 31 per cent attained the 80th percentile or better, that is, they did better than 79.9 per cent of the students. Twelve per cent of the 500 fathers belonged to the laborers group, (unskilled, janitors, and the like), and 8 per cent of these students finished between the 80th and the 100th percentile. The laborers and the salesmen have the greatest number in the lowest 20 per cent. The professional group and the manager group have the least number in the lowest 20 per cent. Other observations to be made from the chart are: professional people compose about 9 per cent of the total occupations examined, and about 70 per cent of the 500 fathers belonged to the general white-collar division. About 30 per cent of Cretin fathers are to be considered manual laborers, and about one-fourth of all the fathers are salesmen and clerks. We were interested primarily in the socio-economic background and its effect on success in school and these observations partially answered our questions. We now know more about our students' families than before. There is much more work to be done. We feel the more we know about the student's social milieu, the more we can help him and perhaps even prognosticate somewhat about him.

According to the U. S. census of 1950, 11.6 per cent of all the working population were farmers, 36 per cent were white-collar workers (professionals, proprietors, managers, and clerks), and 50.1 per cent were manual workers, (skilled, semi-skilled, unskilled). About 2.3 per cent reported no occupation. In our school survey we had none in the farming category, about 30 per cent in the skilled, semi-skilled and unskilled group, and about 70 per cent in the white-collar group. Of all the fathers of senators in the Eighty-First Congress, 55 per cent were proprietors and professionals. Our Cretin sample showed 45 per cent of the fathers of the graduates to be in those two categories. Our sample is close to the socio-economic level of the senators.

This may be so for several reasons. A brief explanation of local conditions in the private schools would include these items, information helpful in portraying the school's social status. (1) The tuition

of private schools in general is sufficient to deter many of the lower income groups from registering. (When additional teachers are hired, or building constructed, tuition rates may increase). (2) Intellectual indifference is not rampant in the typical private school because social pressure and desire for success is passed on from parents and affects boys. (Personal pride and family interest keeps many slow boys working at lessons, long after their more intelligent friends in a less academic atmosphere have become discouraged and left school. Expulsion from a military school is a very real thing). (3) Family tradition and training dictate school behavior to very young boys. (Grandfathers, fathers and sons frequently are alumni of the same private school).

FAMILY STATUS AND EDUCATIONAL ATTAINMENT

Alexis de Tocqueville told the world many years ago that "in the United States the people do not hate the higher classes of society, but are not favorably inclined towards them. . . ." Tocqueville today would see Americans anxious for the ample educational opportunities afforded the higher classes. Recruitment by high schools and colleges among the upper classes is frequently done in the areas of athletics, personal qualities, and scholastic ability. But the most important aspect of status is family position.⁴ This position is important to the educational scheme of things, and important in the actual formation of the child. The effect that family life has on the aspirations of the child is exemplified in these five famous studies. (1) Professional Danish families produced a disproportionately high number of the intelligentsia over a 400-year period.⁵ (2) A high proportion of Cambridge University graduates followed the professions of their fathers over a 150-year period.⁶ (3) A disproportionately high number of eminent professional people come from certain English families of the intellectually well-to-do.⁷ (4) Nobel Prize winners almost always (1900-1950) have socially promi-

⁴Theodore Caplow, *Sociology of Work* (Minneapolis: University of Minnesota Press, 1954).

⁵Theodor Geiger, "An Historical Study of the Origins and Structure of the Danish Intelligentsia," *British Journal of Sociology*, I (1950), 209-220.

⁶Hester Jenkins and D. Caradog Jones, "Social Class of Cambridge University Alumni of the 18th and 19th Centuries," *British Journal of Sociology*, I (1950), 93-116.

⁷Noel G. Annan, "The Intellectual Aristocracy," in J. H. Plumb, ed., *Studies in Social History* (London: Longmans, Green Ltd., 1955).

nent fathers whose professional occupations demand great intellects.⁸ (5) In a study of a thousand gifted children the fathers had a mean of 12.77 on the Barr Scale, while the general population from which the children were drawn had a mean of 7.9.⁹

PARENTAL PREFERENCE FOR MILITARY SCHOOL

Wouldn't it be useful and interesting to possess proportionately long-term studies and conclusions regarding our own Catholic schools? Those of us who teach in military schools have a distinct type of parent with whom to deal. Social standing is a consideration here. These people want their sons in military institutes (usually boarding schools with much Government military equipment available), or in National Defense Cadet Corps (sixty-five private high schools). Others select one of the 261 high-school military units, or one of the 226 civilian colleges with military elective. The military school parent recognizes a unique aspect of U. S. education for which he is willing to pay here and now. This parent sees an advantage in military training other schools do not possess and this desirable instruction is part of the further desirable atmosphere of the entire military school campus.

But as Catholic educators do we really know why so many parents want us to provide the education of their children, or does it make any difference to our professional philosophy? Are we concerned about our honor students who are handicapped by living in an anti-intellectual family circle? Have we ever tried to measure parental interest in school matters other than by monetary drives? What interest do the parents manifest in the social aspects of the school? Does school loyalty extend to all members of the family? Have we given serious thought to the 1947 President's Commission on Higher Education: "For the great majority of our boys and girls, the kind and amount of education they may hope to attain depends, not on their own abilities, but on the family or community into which they happened to be born, or, worse still, on the color of their skin or the religion of their parents."¹⁰

⁸Leo Moulin, "The Nobel Prizes for the Sciences, 1901-1950," *British Journal of Sociology*, VI (1955), 246-63.

⁹Lewis M. Terman, ed., *Mental and Physical Traits of A Thousand Gifted Children*, in *Genetic Studies of Genius*, 2nd ed., I (Stanford, Calif.: Stanford University Press, 1926).

¹⁰President's Commission on Higher Education, *Higher Education for American Democracy* (New York: Harper and Bros., 1948).

The wealthiest background, the most importunate mother, and the neatest uniform will be useless to a naturally stupid or lazy student who will not work to maintain his status in the school. There are, further, many obvious limitations to the interpretation of socio-economic charts and to the planning of motivational studies, and the greatest is the proverbial dilemma of the social scientist, heredity versus environment. Recognizing these limitations and optimistically viewing the future, we submit that a more complete picture of our raw material, the student, and our final product, the graduate, is necessary. If this complete picture could be co-ordinated for all the schools in a given area we would have a worth-while socio-economic-educational text about our local business.

Does your school, whatever its social status, possess these data in presentable form? (1) What is the occupational status of the fathers and mothers of the students? (2) How does job availability co-relate with high school achievement? (3) How does a working student's school marks compare with his non-working peer? (4) How does the exact number of years of education possessed by the parents influence the scholastic attainment of the children?

* * *

The Archdiocese of New York plans to build a co-institutional high school. To be called the Cardinal Spellman High School, the new institution is to be ready by September, 1961.

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Rev. William Granger Ryan, president of Seton Hill College, Greensburg, Pennsylvania, is the new president of the Pennsylvania Association of Colleges and Universities.

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Duquesne University's new \$2,500,000 Rockwell Hall, which houses the schools of law and business administration, was dedicated last November.

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The Macmillan Company has just published Freedom of Choice in Education, an important volume for Catholic educators by Rev. Virgil C. Blum, S.J., professor of political science at Marquette University.

A RE-EXAMINATION OF SITUATION ETHICS

By Rev. Thomas A. Wassmer, S.J.*

IT IS A SIMPLIFICATION in philosophical discussion to dismiss a theory at once by appealing to the refutation of the parent theory to which it partly owes its origin. All of us do this frequently and consider the technique adequate and useful for the immediate purpose we have at hand. We are inclined to sympathize with the principle that there is in the order of ideas something analogous to the Mendelian genetic theory in the order of physical characteristics. If we are successful in discovering the defective gene in the parent theory and in establishing with satisfaction the fact that it is defective, we feel justified in looking upon the descendants as the unfortunate and inculpable inheritors of this genetic endowment. It is not surprising therefore to learn that Situation Ethics has been sufficiently laid to rest in philosophical oblivion by resorting to the simple device of arguing that this new moral theory carries within itself the defective genes of Protestant theology and ethical relativism.

Now let the point be made clear that we are not denying the value and cogency of any argument that would properly orientate some new speculative theory in its due relation to other theories in the philosophy of ideas. We do recognize the child in the parent and one certain way of identifying the child is to relate the child to the parent. Nevertheless even after this recognition of the child in the parent, the child still remains there to be explained—enigmatic, mysterious and elusive. So does Situation Ethics.

For this reason we would prefer to see more consideration given to Situation Ethics from within itself or from the vantage point of some insights it sheds upon traditional moral philosophy. We can learn from error if it causes us to re-examine and re-explore our own position. We shall outline briefly some ways in which that analysis might prosper.

DENIAL OF OBJECTIVE MORAL PRINCIPLES

The principal characteristic of Situation Ethics in its most rigorous form is its resolution of moral problems independently of

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objective moral principles that are radicated in law. Pope Pius XII on April 18, 1952, summed up very pointedly the general *esprit* of this new morality:

The distinctive mark of this new morality is that it is not based in effect upon universal moral laws, such as, for example, the Ten Commandments, but on the real and concrete conditions or circumstances in which men must act, and according to which the conscience of the individual must judge and choose. Such a state of things is unique and is applicable only once for every human action. That is why the decision of conscience, as the proponents of this ethic assert, cannot be commanded by ideas, principles, and universal law.¹

The situationalist demands that the unique and total situation be considered in the moral evaluation of human conduct. In this confrontation with God in the conscience of man through the unique concrete situation general norms are merely indicative and declarative of God's will, and there is not required the mediation of law to resolve the human moral situation. Absolute moral norms in concrete situations are not valid for the situationalist ethician and law never mediates between the conscience and God. In fact he insists that ethics and religious living become increasingly more and more judicial and molaristic insofar as the mediation of law becomes more and more conspicuous and assertive.

It is not difficult to recognize the parent in the child and to refer to Existential Ethics' use of private interpretation in the moral situation just as Protestant theology uses private interpretation in doctrinal matters. If your background and training is philosophical, you will insist upon referring to this "ethical actualism" (another very appropriate term used by Pius XII) as Heraclitean morality of relativism in a modern dress. These labels satisfy us for a short interval but they do not remove the difficulties that an impartial consideration of the facts will reveal upon closer examination. Let us consider some of the difficulties that are at once apparent.

¹ Pope Pius XII, "Ad Delegatas Conventui internationali Sodalitatis vulgo nuncupatae 'Fédération Mondiale des Jeunesses Féminines Catholiques,'" *Acta Apostolicae Sedis*, XXXXIV, 8 (June, 1952), 414, as translated in "The Moral Law and the 'New Morality,'" *The Irish Ecclesiastical Record*, LXXVIII (August, 1952), 138.

NEGATION OF INTRINSICALLY EVIL ACTS

The situationalist demands in the light of the unique moral situation a confrontation of the conscience with God without the mediation of absolute immutable law. He would equivalently deny that there are any acts that are intrinsically evil in the rigorous Scholastic meaning of that term. Such acts according to definitions are always and in every circumstance (*semper et pro semper*) in disformity with rational human nature from their very nature prescinding from circumstances and end of agent. No one acquainted with this terminology will deny the difficulty in finding acts that will satisfy this definition. Most manuals in ethics give blasphemy as the sole example and then offer other meanings for the concept of intrinsic evil which water down the original signification. The other meanings for the term unavoidably introduce some minimal circumstances within the context of the object or *finis operis* before concluding to the act's disformity with rational human nature.

We do not quarrel with this procedure in introducing other meanings for the term but we question the silence of the authors in not admitting the problems confronting them when they use the term according to the strict sense. In fact we wonder whether there is any necessity in the presentation of the treatise on the concrete determinants of a moral act to establish the existence of intrinsically evil acts in the rigorous sense of the term when there are so few of them to stand up to the definition. Even the case of incest presents difficulties for the moralist and he finds it embarrassing to call it intrinsically evil from its object in total isolation of the circumstances and motive. The iconoclast Shaw made this one of his targets in *Back to Methuselah*.

It should be understood that we are not saying that there are no intrinsically evil acts in the abstract but we are insisting upon the difficulties facing the Scholastic moralist who would search for such acts in the strictest meaning of that term and who would be satisfied with them after they have been found. It is a more prudent pedagogical method to propose less strict meanings for intrinsically evil acts and to discover multiple illustrations of these than to insist upon the definition for which the fewest possible examples can be found. The impression is left upon students frequently that it is necessary to establish the existence of acts which are always from their objects in disformity with rational human nature, or the

structure of this treatise on the moral act will be jerry-built and circumstances will assume too great a role in the moral act. The proposition that there are intrinsically evil acts is defensible whether the term is accepted in the rigorous meaning or not, but pedagogically, it seems unwise to establish the proposition on grounds that the definition in the strict sense is easy to find examples for.

The situationalist of course goes much further than the negation of intrinsically evil acts in the strict meaning of the term. He denies also that there are such acts in the concrete. In fact his argument would be an *a fortiori* transit from the negation of such acts in the concrete to the necessary denial of such acts in the abstract. This rationalization by the situationalist may need some elaboration.

In the first place, the consideration of a moral act in the abstract is the evaluation of the act from its object or *finis operis*, prescinding from the other moral determinants, the circumstances and motive or *finis operantis*. If the act so considered from its object alone is always in disformity with rational human nature, it is an intrinsically evil act in the rigorous meaning of the term. We referred before to less strict meanings for the concept of intrinsically evil act. One such meaning refers to an act whose object includes a condition within itself, the fulfillment of which is requisite for the act to be considered intrinsically evil. Ethicians refer to taking someone's property as such an act; it becomes evil only if it is an unjust taking that violates the will of the owner. Many examples for this meaning of the term can be given. Possibly the best example to show the several qualifications or conditions that must be placed upon an act before it can be designated intrinsically evil is that of homicide. Homicide, defined nominally as the killing of a man, becomes intrinsically evil only if all these qualifications are superimposed upon it: Direct homicide on one's own authority outside a case of legitimate self-defense and capital punishment. If all these qualifications are assumed into a malleable object or *finis operis* of homicide, then such homicide may be denominated intrinsically evil and the proposition concerning the existence of such intrinsically evil acts becomes easily defensible. However, it should be realized that the expanding object has now included within its walls what are really constitutive and determining circumstances and that without these the object or *finis operis* would be so indeterminate as to render the act a morally indifferent one.

A third meaning for a morally intrinsically evil act arises from the consideration that under normal circumstances this act produces evil consequences. Because these bad consequences consistently follow upon such an act (polygyny and perfect divorce are sometimes cited in this connection), it is called intrinsically evil. Granted the elimination of these destructive consequences under a special providence of God, such acts might become permissible. Thus do some moralists explain the toleration of divorce and remarriage in the Old Testament. Invoking the terminology of formal and material change of law moralists would call such a change as this, not a formal change of law but a change in the matter of the law with the result that we do not have the precise kind of polygyny or perfect divorce which are forbidden always and in every circumstance (*semper et pro semper*). We can understand that here we have no real change in law but a change in the context of the moral act by special divine providence. It is not polygyny or perfect divorce that is intrinsically evil in itself from its object or *finis operis* but polygyny or perfect divorce with these evil consequences necessarily associated. In other words, polygyny and perfect divorce are against the *bene esse* of marriage and not against the very *esse* of marriage.

CARDINAL POSITION OF CIRCUMSTANCES

Certainly, if the proposition concerning the existence of intrinsically evil acts has such acts in view, then the difficulties are reduced in finding examples to fulfill this definition. It would also seem to follow from this triple meaning of the term that circumstances do enter more and more into the confines of the object or the *finis operis* and these circumstances are determining and constitutive *sine qua non* conditions for such acts to be considered intrinsically evil. When we analyze the moral determinants of an act according to object, motive, and circumstances we should constantly recall that even in the abstract there are very few acts that do not include some minimal circumstances within the object itself which are indispensable to the object before any inference can be drawn that we have here an intrinsically evil act. In other words, circumstances are not only required for an act in the concrete but even for an act in the abstract, that is, for an act considered only from its object because the object is clothed with some minimal circumstances that are determining and constitutive.

This becomes most clear in the examination of the partial truth contained in Situation Ethics. The situationalist insists upon the primary role of circumstances and motive in the moral evaluation of any act whether the act is considered in the abstract or in the concrete. He denies that there are any acts at all which from their objects are always in disformity with rational human nature. The latter proposition is false and contains the fundamental error of Existential Ethics. The first proposition on the importance of circumstances in the consideration of an act in the concrete is a proposition that is easily understood by the philosopher who would admit the existence of morally indifferent acts in the abstract and the cardinal position of circumstances when these same acts are considered in the concrete. If the situationalist embarrasses us into recognizing the position of circumstances even in the consideration of most intrinsically evil acts in the abstract, then obviously this truth has been clarified by a theory which has manifold errors. Perhaps it is indiscreet to say that we should be grateful to error for this clarification and for the refinement of what some would call a deeper insight into truth. It is no small insight into truth to see that there are the fewest intrinsically evil acts in the abstract if we accept the term in the rigorous meaning, and that the several other meanings of the term undeniably assume within the confines of their objects circumstances which are necessary to these objects even in the abstract before we can denominate such acts intrinsically evil.

THREE MAXIMS AGAINST SITUATION ETHICS

The interrelationship of the three founts of morality—the object, motive and circumstances—receives added significance in the light of our examination. The latter two determinants in the direct confrontation of the antecedent conscience with God can never modify essentially and substantially the inner nature of the object or the *finis operis* as the situationalist demands. If the *finis operis* of a certain act in relation to rational human nature reveals it to be a deordination, then no circumstances or motive can ever alter this situation. This is merely to assert that the specific, essential and intrinsic morality of any act is derived from the object of the act. Pope Pius XII insisted upon the importance of these sources of

morality by proposing three principles of Christianity.² First, it is true that God wants primarily and always a right intention. Nevertheless the work itself must be good and the principle of the end justifying the means must not be employed. It has been pointed out by some moral philosophers how the wheel of opposition to Christian teaching has gone full circle. In combatting the forensic morality of the Scribes and Pharisees, Christ had to emphasize the value of the internal act, the motive and the intention, and the insufficiency of the external deed unless it be inspired by the proper motive. In this new theory of Situation Ethics the Church has to vindicate the insufficiency of the internal act unless it manifests itself in the appropriate external good work. Situation Ethics becomes in application a system that is more legalistic and juridical than the system it would displace. By denying that the internal act receives its essential, specific and intrinsic morality from the object of the act and by elevating the motive and circumstances to the status of primary determinants of the morality of an act, the situationalist can only judge such an act by constructing a calculus of motives and circumstances. Eventually he ends up with a moral mathematicalism which he thought that he had been correct in identifying with traditional Scholastic morality.

The second principle which the late Holy Father recalls in the resolution of the moral conscience is that it is never permitted to do evil in order that good may result. The new ethics is constructed on the principle that the end justifies the means because in the concrete situation the full morality of the act is derived from a consideration of the motive and circumstances and only inadequately from the object or *finis operis*. The latter is considered changeable until the conscience is confronted by God in the light of the other two sources of morality. The third principle pointed out by Pius XII is that there may be situations in which a man, and especially a Christian, cannot be unaware that he must sacrifice everything, even his life, in order to save his soul. The martyrs of all times give adequate testimony to this truth.

CIRCUMSTANCE AND MOTIVE IN SCHOLASTIC ETHICS

For the Scholastic moralist the problem of the formation of conscience is one that does not neglect the importance of the particular

² *Ibid.*, 140-141.

circumstances and the motivation of the specific individual performing the act. The personality of the individual is never overlooked; the role of prudence in the moral situation and how frequently this was brought out in the teaching of St. Thomas are points stressed by Pius XII:

His [St. Thomas's] treatise evidences a sense of personal activity and of actuality which contains whatever true and positive elements there may be in "ethics according to the situation" while avoiding its confusion and aberrations. Hence it will be sufficient for the modern moralist to continue along the same lines, if he wishes to make a thorough study of the new problem.³

It is not by the inversion of the sources of a moral act that the personality of a man is found to be worthy of more esteem. A man does not become a moral man simply because his motives are irreproachable. All the determinants must be considered in the evaluation of a moral act. The concept of conscience according to Christian principles allows for a sense of personal responsibility and independence but only within just and legitimate limits. Those limits are established by understanding precisely the nature of the intrinsically evil act which can never become morally good simply because of the uniqueness of the circumstances in which a particular individual is placed. For the situationalist the individual must make his moral judgment entirely on the basis of the actual circumstances in which he finds himself and his conscience cannot be hampered by ideas, principles and universal laws or by acts whose very nature is to be intrinsically evil. In substance, the situationalist takes issue with the moral philosopher on the very existence of intrinsically evil acts and denies the concept of a morally intrinsically evil act regardless of how it may be defined.

Situation Ethics becomes for its proponents a theological approbative theory of ethics in that the moral evaluation of an act is not to be found in the unauthoritative approvals of human individuals but rather in the authoritative omniscient approvals of God making Himself manifest before the individual conscience. To this extent the theory of the new morality participates in a long history of ethical thought. At the present time the formulation of the theo-

³*Ibid.*, 141.

logical approbative theory is expressed mostly in the works of Protestant theologians who are deeply impressed by the traditional conceptions of the absolute sovereignty of God and the sinfulness and overwhelming helplessness of man divorced from divine revelation and grace. They rebel against the doctrines of man's necessary evolution towards progress and natural goodness. They contend that God reveals Himself not only in historical revelation but also privately in the individual deliverances of conscience. The influence of the nineteenth-century Danish theologian Kierkegaard cannot be denied in this association because he has made so much of the thought of the nature of man and God of the sixteenth-century Reformers pertinent to this twentieth century.

CONCLUSION

Possibly in the approach taken here towards Situation Ethics we have only confounded what to others is obvious. However, by an analysis of the theory from within itself we ought to discover deeper insights into the treatise on the determinants of a moral act. In this way we will more easily expose the real roots of the error and absorb the partial truth that is contained in Situation Ethics. The extreme form of this moral system denies the cardinal role of the object or *finis operis* as the specific, essential and intrinsic determinant of the moral act. There precisely is the error. The insight of the theory, which to us is profound, is the realization that inadequacies arise from any consideration of the determinants of morality in isolation from one another. The theory forces us to admit that there are few acts which from their objects are always in disformity with an adequate consideration of human nature. When we offer alternative meanings for "intrinsically evil acts" we are implicitly admitting that circumstances in multiple acts together with the objects are the controlling determinant. In fact it makes this moralist wonder whether we ought not to revamp the treatise on the determinants and present it in a different form.

WHAT IS A FACULTY MEETING?

By Sister Emily Joseph, C.S.J.*

THE STAMP OF EDUCATION is, for better or worse, upon us all. For instance, if asked today to define anything we attempt to do so in terms of essence and differentiating characteristics—shall we say, genus and species. We are so blessedly logical! At an earlier, less erudite stage in our development, however, let us say at the age of six or seven, we were more direct and, perhaps, more successful; we defined a thing in terms of its purpose or the activity with which it was associated in our minds. For example: What is a hole? "A hole is to dig." "Grass is to cut." "An alarm clock is to shut off!"

What is a faculty meeting? The definition acceptable to the logic teacher would probably run like this: A faculty meeting is an assemblage of the personnel who fill the administrative and teaching roles in an educational institution.

Just how satisfactory is that definition? Personally, I consider it static, desiccated, vapid. It has about as much appeal as a tintype has in this age of television. Let us see whether we can work out a more satisfying definition in terms of the purpose or the proper activity that we expect of a faculty meeting.

As I see it, an examination of the two elements which constitute a faculty meeting, the faculty and the administration, is a necessary preliminary to an intelligent understanding of the purpose of a faculty meeting. That perfect and mutual understanding between these two groups does not always exist can be inferred from a satire that appeared in *The New York Times* last fall. It was entitled "Academic Bureaucracy" and caricatured the hierarchic pattern which the author contends has developed in institutions of higher learning during the last quarter century.¹ Without attempting to contradict him, I would simply say that the army would be in a lamentable state if there were all generals or all privates; and furthermore it is inherent in the nature of authority that there be a head who delegates authority to a subordinate; and the very phrases

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¹ *The New York Times*, October 12, 1958, p. E 11.

"subject to authority" and "proper subordination" imply that if peace, the tranquility of order, is to prevail, even in a democratic atmosphere there must be someone who is recognized as *primus inter pares*. Still, as one of the illustrations accompanying the article indicated, it is the college or university professor who is carrying the torch of knowledge in this benighted world and to find him shackled in his endeavors by a chain of organizational complexities or to find him in the lowly role of bottom man on the totem pole is a bit disconcerting.

INTERDEPENDENCE OF ADMINISTRATION AND STAFF

As we prepare to study the faculty, administration, and their relationship in an institution, several analogies suggest themselves: we might consider these two groups as the two upright braces of a ladder, lending equal assistance to the students who climb to the attainment of the objectives of the institution upon the steps provided by these two groups. Again, faculty and administration might be compared to the two oars on a rowboat. When these two are properly co-ordinating their efforts, the students will be conveyed to their educational goal over the sometimes stormy, sometimes calm waters of their academic life. A third analogy would be a string of graduated pearls in which two elements are essential, the cord and the individual pearls. The latter, in their isolated state, may be lovely, each a perfect example of its kind; but to enhance the attractiveness of some young (or perhaps not-so-young) lady each must be related to the other according to a pattern and be given permanence in that pattern by the unifying element of the cord. If the latter is defective, knotted, twisted, too slack or too rigid, the pearls are poorly adjusted and they never serve the purpose for which they were intended.

Each of these analogies contributes something specific to the concept of ideal faculty-administration relationship. In the first, the upright braces of the ladder are seen to be of equal importance. Take away one and the other is stripped of its usefulness as a ladder. The truth of this principle when applied to the college faculty-administration team is axiomatic; yet there is, at times, some advantage to be derived from stating the obvious.

Let us go on to the second analogy. Anyone who has handled a rowboat knows that the currents in the water or the direction of the

wind may necessitate that now more weight must be put on one oar, now on the other. And a head is required to decide which oar gets more attention at any given moment. Successful rowing depends on proper co-ordination. Each oar has its own, important function to perform. If one oar fails, the boat goes around in circles. May we leave it to you to make the application?

It is perhaps from the third analogy proposed that the clearest light is thrown upon the co-dependence existing between faculty and administration. In a string of pearls the two component elements are distinctly different. As in the case of the ladder and the rowboat, each needs the other to attain the end to which both contribute their efforts. How aptly the graduated pearls, each with its own attractiveness, representing years of hidden effort before the attainment of its present excellence, represent the scholarly faculty in an institution of higher learning! Yet, for the desired effectiveness, these pearls must be adjusted to one another, be made conformable to a pattern and receive permanence in this pattern by means of a strong cord. At times, the pearls may put a strain upon the cord. At times they may consider the qualities of the cord inferior to their own excellence. Still, it is the cord which provides for the pearls direction, stability, and mode of existence. Cord and pearls must entertain mutual esteem; co-operating, they constitute a treasure valued highly among men of every age and race.

A picture emerges, then, in which two equally important, dissimilar but co-dependent elements are seen collaborating, under a guiding head, to produce a work of art, a college or university. For the most part the two groups will operate in their respective spheres of activity. From time to time, however, a hallowed tradition has decreed that they should meet. The question, then, is: What is this meeting *for*?

PURPOSES SERVED BY FACULTY MEETINGS

Since man is a gregarious and social creature, it might be that a faculty meeting is for "getting to know you." A degree of informality, an atmosphere in which the family spirit pervades the meeting, contributes effectively to establishing the rapport which it is universally agreed is a *sine qua non* for advancing the college interests. Should the faculty meeting provide this opportunity?

In connection with the rowboat it was mentioned that direction of the efforts of both parties must come from a head. In a college or university this must be the president. He or she must arrange for a line of communication. In view of the countless and constantly multiplying demands upon a president's time and energy, should the faculty meeting provide for this means of communication? Should the agenda consist of reports on administrative undertakings and decisions, projects to be undertaken, achievements, and coming events? In other words, is a faculty meeting to inform? Surely, the faculty will co-operate more enthusiastically and intelligently if administrative affairs are shared with them. It creates within them a sense of "belonging" and develops the family spirit mentioned above.

The objection will be made at once that a two-way communication system is imperative. Granted: faculty members have their ideas, their problems, their reasons for dissatisfaction with the *status quo*. They desire to bring these before the administration; yet, either because they desire the feeling of solidarity that the presence of their colleagues creates or because they consider that their proposal should reach the ears of others than the college president, they would often prefer to speak at a faculty meeting rather than in private conference with the president or another officer of the administration. Here is another angle of approach: Is a faculty meeting to present the faculty point of view?

This leads directly to the much discussed question: What share, if any, have the faculty in the policy-making activities of the administration? Roy J. Deferrari, chairman of the Committee on Affiliation of The Catholic University of America, maintains:

The faculty should not be completely ignored outside of the few definite powers which they have. . . . As many problems and prospective decisions as feasible should be placed before the faculty for consideration and recommendation. . . . If the administration sees fit not to follow any recommendation of the faculty, it should report back to the faculty giving the reasons why it was thought wise not to do so.²

²Roy J. Deferrari, "Notes on the Administration of the American Catholic College," *The Catholic University of America Affiliation Bulletin for Institutions of Higher Education*, XIX (March, 1957), 3.

He suggests a principle which any faculty would wholeheartedly endorse: "The very thought of a faculty overruling members of the administration on strictly administrative actions is most shocking. It could lead in the long run only to chaos and bankruptcy."³

It is clear from this that, in the best interests of the institution, faculty members should be invited to deliberate upon some administrative proposals. It is difficult to see when such deliberation would take place if not at a faculty meeting. Must our definition, then, take the form: A faculty meeting is to deliberate upon administrative policies?

Faculty members are, in general, an earnest, dedicated group in whom there has been engendered, through years of intellectual effort, a craving for further intellectual or professional enrichment and stimulation. They know well the truth of the words of *Ecclesiasticus* on wisdom: "The enlightenment which comes with wisdom is true to its name; known to so few, yet where men are acquainted with it, it waits to light them into the presence of God."⁴ Their keenest desire is to follow the advice of the inspired writer: "My son, . . . make her thy whole heart's quest, follow, as best thou canst, the path she makes known to thee; search, and thou wilt find her, hold fast, and never let her go; in good time thou shalt repose in her, and find her all delight."⁵

On many college and university campuses provision is made for this desire for intellectual or professional development by conducting the faculty meetings in the form of a symposium in which faculty members are the participants. Another effort in the same direction is the colloquium at which a guest speaker addresses the group on a topic of common interest, such as the Dead Sea Scrolls, the position of the Church in Africa, or progress in atomic research. Where such a program exists it would seem that a faculty meeting is to promote intellectual growth.

Amid this variety of suggested definitions, one comes easily upon their common denominator: A faculty meeting is to talk. This talking may be in the nature of information presented by the administration to the faculty; it may represent faculty problems to the administration or present the faculty's contributions toward formu-

³ *Ibid.*

⁴ Ecclus. 6:23.

⁵ *Ibid.*, 6:24-29.

lating administrative policies; it may lead to the exchange of stimulating ideas on topics of intellectual or professional importance.

CONCLUSION

To summarize, then, it appears that the function of a faculty meeting is to provide a common meeting ground where administration and faculty will pool their energy and ideas for advancing the objectives of the institution. Those charged with the responsibility of preparing the agenda for the meeting should adapt it to the exigencies of the particular circumstances. It is highly desirable that opportunity be provided for the expression of the faculty point of view and that the entire meeting be pervaded by a democratic atmosphere conducive to the uninhibited exchange of ideas. Such a meeting can constitute an ideal line of communication between administration and faculty. At times there may be a bit of static on the line; then it is that the touch of the divine *digitus paternae dexteræ*, the Holy Spirit who hovers close to those engaged in the apostolate of Catholic education, must adjust hearts and minds and wills so that the static may be eliminated and mutual understanding may reign.

* * *

The Catholic University of America's Cardinal Gibbons Medal was awarded last year to Thomas E. Murray, former Atomic Energy Commissioner and now adviser to the U. S. Congressional delegation to the Conference on Discontinuance of Nuclear Weapons Tests, being held in Geneva, Switzerland.

* * *

The Most Reverend Bryan J. McEntegart, Bishop of Brooklyn, dedicated two new buildings, valued at \$5,-250,000, on the new campus of St. John's University last November.

* * *

Assumption College, Worcester, Massachusetts, has announced plans for three tuition-free, college-credit courses for talented students in high school.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

A COMPARATIVE STUDY OF CATHOLIC ELEMENTARY HISTORY TEXT- BOOKS IN THE LIGHT OF CHRISTIAN SOCIAL PRINCIPLES by Sister Ann Virginia Tighe, S.L., M.A.

The purpose of this dissertation was to examine six series of Catholic history textbooks for seventh and eighth grades published or revised within the last five years for the purpose of ascertaining to what extent the authors have endeavored to incorporate the social-religious principles for Christian social living into the pages of their texts.

The conclusion drawn from this study is that all of the six series of Catholic history textbooks incorporated, in a more or less varying degree, the Christian social principles into the interpretation of the historical data.

A STUDY OF SCHOOL-COMMUNITY RELATIONS IN THE ARCHDIOCESE OF MILWAUKEE by Sister Mary Elene Sloman, O.P., M.A.

This study aimed to analyze and evaluate a specific phase of school-community relations. A combined check list and questionnaire was sent to 172 principals of the Catholic elementary schools in the Archdiocese of Milwaukee to determine: (1) to what extent schools utilized available community resources to gain a knowledge of the community; (2) to what extent they used available facilities to share in community enterprises; and (3) the values accruing from a community study.

Of the 115 returns, 85 were from urban schools and 30 were from rural schools. The findings from these returns reveal: (1) that community resources are utilized by 95 per cent of the urban schools and 53 per cent of the rural schools; (2) that over three-fourths of the urban schools and a little more than one-half of the rural schools have civics clubs; and (3) that a considerable number of both urban and rural schools are participating in community projects.

It was discernible in the data that well-established programs

* Microfilms of these M.A. dissertations may be obtained through the interlibrary loan department of The Catholic University of America; information on costs will be sent on request.

received wider educational support than did those of more recent origin. The investigator recommended that greater publicity be given the program of Christian social living.

A STUDY OF THE CONTRIBUTORY FACTORS INVOLVED IN THE FORMULATION OF A RELIGION CURRICULUM FOR KINDERGARTEN by Sister Marie Owen Monaghan, O.P., M.A.

The aim of this study was to analyze factors involved in the religious education of the five-year-old child, with a view towards isolating the most necessary factors for the consideration of educators concerned with the moral perfection of the young child.

In this study the investigator drew upon a variety of expert sources on child development to bring together in summary form what is known regarding the growth characteristics of the child of kindergarten age. On the basis of these findings a questionnaire was formulated and sent to fifty teachers of kindergarten to ascertain current practices and principles in kindergarten religious instruction. Courses of study and kindergarten curricula were evaluated according to the basic guides for child development drawn from the principles of Christian social living.

The study's findings indicate that there is great variety in programs and methods of kindergarten religious instruction and that there is need for teacher-training courses especially designed for the teaching of religion in the kindergarten.

THE CONTENT OF CERTAIN BASIC EDUCATION COURSES IN A SELECTED GROUP OF CATHOLIC WOMEN'S SENIOR LIBERAL ARTS COLLEGES by Sister Mary Noel Walter, O.S.B., M.A.

This study was undertaken to determine the content of certain basic education courses in a selected group of Catholic women's senior colleges. Thirty colleges participated in the study. The education courses selected for analysis of content were: Practice Teaching and Observation, Special Methods, Philosophy of Education, Principles of Education, and Psychology of Education.

The findings indicated that techniques of observation and practice teaching were very similar in the thirty colleges participating in the study. Special Methods courses tended to emphasize greatly a knowledge of the aims of the particular subject, techniques, and

control. The content of Philosophy of Education courses was found to emphasize basic scholastic principles and a study of modern thought and practice in the light of these principles. The Principles of Education courses dealt mainly with established principles of the teaching and learning process. A major part of the course content of Psychology of Education was concerned with the application of psychological principles to the various processes of mental life. In some colleges there was an indication of overlapping of course content.

THE EDUCATIONAL ACTIVITIES OF THE SISTERS OF THE HOLY FAMILY OF NEW ORLEANS, LOUISIANA by Sister Theresa Vincent Rousseve, S.S.F., M.A.

This study deals with the educational work of the Congregation of the Sisters of the Holy Family of New Orleans, Louisiana, from 1867 to 1955.

The findings show that the Sisters of the Holy Family extended their educational activities from Louisiana into Texas, Florida, Oklahoma, British Honduras, and Central America. In the 36 schools of the community staffed by 300 Sisters there is a combined enrollment of 11,703 pupils. The study shows that the Sisters of the Holy Family have contributed greatly to the educational and religious development of the Negroes in the areas which they serve.

A COMPARATIVE STUDY OF CATHOLIC FACULTY AND PUPIL ATTITUDES TOWARD TEEN-AGERS' DATING HABITS by Rev. Thomas Langer, M.A.

The purpose of this study was to determine the awareness of Catholic high-school faculty members to the dating habits of their pupils and to compare the attitudes of the faculty members with the actual teen-age dating habits and attitudes of the pupils.

Over 500 seniors from eight Catholic high schools in a large metropolitan area in the Eastern part of the United States along with their teachers participated in the study. The results indicated that the faculty members participating in the study were definitely aware of the dating habits of their pupils.

**AN EXPERIMENTAL PROBLEM IN DEVELOPING DESIRABLE ATTITUDES
TOWARD THE NEGRO BY MEANS OF SELECTED READING** by Sister
Mary Patricia Thomas, R.S.M., M.A.

In order to study how the directed reading of ninth- and twelfth-grade girls affects their attitudes toward the Negro, the attitude scale developed by Grice was administered to 215 ninth- and 195 twelfth-grade girls attending Catholic high schools in the South. A reading program of materials which described some of the cultural, scientific and athletic achievements of the Negro race was carried on for approximately eight months. A second form of the same attitude scale was administered after the reading program and the results were compared. The results indicated that desirable attitudes toward the Negro may be developed by means of selected reading.

**TRENDS IN THE TEACHING OF SECONDARY-SCHOOL PHYSICS AS
SHOWN BY TEXTBOOKS PUBLISHED BETWEEN 1925 AND 1955** by
Sister Marie Stanislaus Piccirillo, M.A.

In this study sixteen secondary-school texts of physics published between the years 1925 and 1955 were carefully examined to discover from the contents trends in the teaching of physics.

The investigation revealed that the content of secondary-school texts in physics has changed relatively little during the thirty-year period studied. In the later texts there seems to be an attempt to present the newer ideas of electronics, radio, television, and nuclear energy.

**AN ANALYSIS OF ERRORS MADE BY GRADE-ELEVEN STUDENTS IN
ALGEBRA IN THE SECONDARY SCHOOLS OF NEWFOUNDLAND** by
Sister Mary Nolasco Mulcahy, C.S.M., M.A.

The purpose of this study was to determine the kinds of errors that eleventh-grade students make in algebra, the frequency of such errors, and the relationship of specific errors with general ability in algebra.

Data for the study were obtained from an intelligence test and an achievement test in algebra administered to 370 eleventh-grade students in the Province of Newfoundland during the fall term.

From the findings the following general observations were made:

(1) Too many low-ability students are attempting the study of algebra. (2) Basic concepts in algebra are not being developed meaningfully with a large number of beginners in the study of algebra. (3) Far too many errors are the result of carelessness and inaccuracy. (4) Arithmetical weaknesses, especially in common fractions and decimals, are responsible for a large percentage of errors. (5) The program for the tenth-grade algebra course is too extensive to allow the satisfactory mastery of any one topic.

A STUDY OF THE PROBLEMS OF A SELECTED GROUP OF EIGHTH-GRADE BOYS AND GIRLS by Sister M. Andree Raymond, C.S.J., M.A.

The purpose of this study was to secure a factual picture of the problems of eighth-grade pupils in order to ascertain the needs of the pupils and to use these data to improve the guidance program in Catholic schools.

A questionnaire was administered to 251 boys and 242 girls in twelve schools in the Archdiocese of Cincinnati. The results indicated that the areas having the highest incidence of problems were: school life, boy-girl relations, and moral problems. The conclusions drawn from the study indicate a greater need for understanding of the influence of the home in school adjustments and the necessity for guidance to modify attitudes, interests, and behavior.

AN APPRAISAL OF FIRST-GRADE READING WORKBOOKS by Thelma E. Reid, M.A.

In this study the investigator re-examined the values and limitations of the first-grade basic reading workbooks. Data for this investigation were secured by questionnaires submitted to 57 public school teachers in the District of Columbia and through evaluation of 28 first-grade basic reading workbooks.

Of the 57 teachers participating in the study, 81.9 per cent endorsed the use of first-grade basic reading workbooks used. The chief values of basic reading workbooks, as expressed by the participating teachers, were that they provide for sequence in the development of reading concepts and skills, and that they provide a wide variety of reading exercises for adequate review and repetition of the basic reading vocabulary of the first grade. The chief weaknesses

of first-grade reading workbooks, as described by the participating teachers, were that they require too much time for assignment, guidance, and correction, and that they do not meet the needs, interests and abilities of many first-grade pupils.

A COMPARATIVE STUDY OF REGIONAL ACCREDITING ASSOCIATIONS IN THEIR ACCREDITING OF SECONDARY SCHOOLS by B. Oswald Robinson, M.A.

This study was undertaken with the purpose of comparing activities of five regional accrediting associations in the accreditation of secondary schools.

Current official bulletins and manuals of the regional associations were studied. More recent data were obtained through personal correspondence with official representatives of the associations. Particular attention was given to the regional associations' attitudes toward new techniques of accreditation.

The findings indicate that the changes witnessed in the past two decades are away from inflexible quantitative standards to a greater emphasis on the positive and adaptable features of the educational program. Quantitative standards, however, are still used in some of the regional associations.

* * *

Enrollment in Catholic schools in the Archdiocese of Los Angeles is 149,071, an increase of 9,794 over last year. At the rate of \$365, California's average cost per pupil per year in current expenditures alone, it would cost \$54,410,915 to educate the Archdiocese's pupils in public schools.

* * *

The Catholic Library Association has established the Regina Award, which will be given annually for excellence in the field of children's literature. The 1959 winner is to be announced this month.

* * *

The Ford Foundation has awarded the University of Notre Dame Law School a grant of \$153,000 for research in legal philosophy.

HIGHER EDUCATION NOTES

The Catholic University of America moved forward into the second phase of its seven-million-dollar development program when construction began last month on two new buildings—a men's dormitory and a student union. The latter building is an extension of existing Graduate Hall; the new dormitory is located on Michigan Avenue opposite Graduate Hall. The development program's first phase, completed last year, comprised the Keane Physics Research Center and the final wing of the Mullen Memorial Library.

For the fourteenth year The Catholic University of America will offer a summer workshop program, beginning June 12 and closing June 23. When this program started in 1946 there were 95 participants; last year it drew 599 participants from all sections of North America. The 1959 program embraces six separate workshops: (1) The College Business Office, (2) Re-evaluating Art in Education, (3) Counseling in the Secondary School, (4) Cardiovascular Disease Nursing, (5) Developing Teaching Skills in Music, and (6) Teaching Latin in the Modern World. Special speakers and workshop directors have been chosen on the basis of their ability to stimulate inquiry and to enlighten understanding in these six areas.

Summer institutes in mathematics and science for high-school and college teachers, financed through grants by the National Science Foundation, will be held in at least twenty-one Catholic colleges and universities this year. Of the group, the following schools notified THE REVIEW of their programs: Boston College, College of St. Thomas, Fordham University, Georgetown University, University of Notre Dame, and Seattle University. The institutes offer courses and activities specifically designed to meet the subject-matter needs of science and mathematics teachers who have been out of college for a number of years.

Besides sponsoring 350 institutes next summer, the Foundation is offering approximately 750 fellowships for secondary-school science and mathematics teachers. Application forms for these may be obtained from the Teacher Program, American Association for the Advancement of Science, 1515 Massachusetts Avenue, N.W., Washington 5, D. C.

An academic year institute for secondary-school mathematics teachers, which is being financed by the National Science Foundation, will be held at Boston College Graduate School during 1959-60. Successful applicants for the year's study will be granted a stipend of \$3,300, dependency allowance, full tuition and fees, books, and travel expenses. Students who complete the full program will be granted thirty hours of credit and a Certificate of Advanced Educational Specialization.

The rising costs of instruction and auxiliary services increased the annual operating budget of Manhattan College 123 per cent between 1948 and 1958 while, in this same period, the increase in the size of the student body was negligible, states the college's *1957-1958 President's Report*. Equally significant is an increase of more than 400 per cent in the annual operating budget between 1938 and 1958. In this twenty-year period, the enrollment increased 120 per cent, the faculty 140 per cent, and there was a rise of 100 per cent in the number of degrees awarded. The increase in the number of degrees provides, the report reads, an important indication of the fact that with improved admissions procedures and on-campus counseling techniques, more and more students who enter the college survive the four-year program of study.

The Comparative Education Society has announced that, in co-operation with Tokyo University, it will sponsor a seminar and field study from August 16 to September 20, 1959, in Japan and Korea. Last year seventy-one American educators for five weeks visited educational institutions on all levels and engaged in seminars and conferences with teachers and students in the Soviet Union. The academic director of the seminar and field study will be Dr. William W. Brickman, editor of *School and Society* and professor at New York University. It is estimated that the cost will be about \$1,500 from the West Coast. Inquiries should be addressed to Dr. Gerald H. Read, secretary, Comparative Education Society, Kent State University, Kent, Ohio.

First president of new St. Leo's College, which will open in September, 1959, at St. Leo's, Florida, is a non-Catholic, Dr. John I. Leonard, now president emeritus of Palm Beach Junior College. Before going to Palm Beach, Dr. Leonard was a county superintendent.

SECONDARY EDUCATION NOTES

Students who take two years of algebra in high school tend to do better at college math than those who take only one. This is the conclusion of a recent research project, reported in the *Journal of Educational Research* (October, 1958). The study compared records of students who had taken two years of algebra in high school with those who had taken one, and then a semester of intermediate algebra in college. Students of the latter group were at a serious disadvantage which cannot be overcome by a one-semester college course, the investigators found. On the other hand, the superior performance of the first group is a compelling reason for the less mathematically adept student to take his second year of algebra in high school. That it can just as well be taken in college should not be allowed as a valid excuse.

Censorship in public and high-school libraries is more often due to the timidity of professional librarians than to outside pressures, a recent study concludes. A University of California team headed by Miss Marjorie Fiske surveyed some 90 libraries in 26 California communities and found: (1) More than 80 per cent of all libraries place restrictions on circulation of some kinds of material as a matter of routine. (2) Nearly one-third reported that certain controversial materials have been permanently removed from their collections. (3) Nearly two-thirds reported instances where the librarians had decided not to buy a book because its author was or might be considered controversial "by someone, somewhere." (4) Nearly one-fifth habitually avoided all controversial material. All this had taken place, Miss Fiske reported, despite the fact that those making the survey found only eight examples of sustained, organized pressures for censorship, and only one that took place after 1954.

The prestige accorded high-school teaching could be greatly enhanced if teachers were used primarily for that for which they were trained, instructors of young people. However, asserted Sulvy Kraus, in a recent number of *Education*, if teachers must spend every spare moment patrolling halls, sponsoring clubs, working at athletic events, chaperoning dances, and riding buses to school-sponsored activities, mediocrity in the classroom is inevitable.

One of the most important and difficult tasks in all high schools is that of working out a satisfactory class schedule. Some basic problems involved in scheduling, according to Floyd A. Miller, of the Nebraska State Department of Education, are the number, nature, and efficiency of study halls, the matter of individual pupil load, the challenge of providing a real breadth of experience in junior and senior high school, and the limitation of the length of the traditional school day. Writing in the December, 1958, issue of *The American School Board Journal*, Mr. Miller states that the first necessity is to be willing to try some imaginative experimenting. The adoption of a general policy requiring all students who can successfully do so to schedule themselves for a course or activity during each period of the school day is an obvious answer to both the study-hall problem and the challenge of broadening the individual student's program. Lengthening class periods to provide supervised study, and the offering of more subjects in the high school curriculum will aid in solving much of the difficulty. Some schools are meeting the problem by increasing the requirements for graduation by requiring 170 to 200 semester hours rather than the typical 160 hours or 16 units. The use of the semester-hour plan makes it easy to schedule classes for fewer than the traditional five times a week, an idea which should not be overlooked in any consideration of changing schedules. There is nothing sacred about holding classes five times a week. Numerous elective courses might well be offered for two or three periods a week and for less than full credit.

The "white-collar complex" is the basis for a major obstacle to the normal development of many young people, Father Jeffrey Keefe, O.F.M.Conv., told the seventh national meeting of the Franciscan Teaching Sisterhoods, in LaCrosse, Wisconsin. This complex can be especially damaging when a youth with special talents for manual trade believes he cannot be satisfied making his living this way. Father Keefe said in his address that the ideal of security in a desk job in a business or profession is passed on by parents who desire to see their children "have it easier than we did." One solution to overcoming the pattern is to put new emphasis on the dignity of the crafts and on the place of the father in the home. At the same meeting, Bishop John P. Treacy of La-

Crosse stated that Catholics have not yet assumed a proper place of influence in proportion to their numbers in the population of the United States and this can be attributed to an attitude which limits the ideals and ambitions of a large part of the population to success in white-collar occupations.

New methods of teaching mathematics that emphasize understanding rather than rote are being mapped out by the Metropolitan School Study Council, an affiliate of the Institute of Administrative Research, Teachers College, Columbia University, so states a report in *The Nation's Schools* (December, 1958). One approach to the new method encourages the pupil to think of mathematics as a language, and formulas as sentences that express thoughts.

Money allotted for school library books and related materials plays a significant role in producing quality education. This is the conclusion of another survey of the Metropolitan School Study Council. School libraries have developed from a supplementary reading shelf for English classes into one of the school's leading instructional agencies, embracing materials on all grade levels in all subject fields. Senior high schools surveyed spend an average of \$1.38 a pupil for new books each year. The American Library Association suggests \$1.50. Schools with enrollments of from 750 to 1,250 fall short of the mark; those below and above these enrollments are generally in line with the standard. Junior high schools spend an average of \$1.88 for new books, 18 cents more than is suggested by the A. L. A.

Assisting high schools in Michigan with the handling of superior students will be part of a three-year program to be undertaken by the college of literature, science, and art, University of Michigan, with a \$54,000 grant from the Carnegie Corporation. More than half the grant will be used for the stimulation of high schools to do more for their superior students, said program director, Robert C. Angell, who heads the honors council in the university's literary college.

ELEMENTARY EDUCATION NOTES

Any paved outdoor surface on the school grounds is a good spot to teach geography. At Craddock Elementary School (Norfolk County, Virginia) the fifth-graders painted a 30-foot map of the United States on the tennis court. The States are unmarked, so the fourth-fifth-and sixth-graders who use the map have to learn to recognize states by shape and position. The pupils, with the help of the teacher, took a small U. S. map and cut out each State and the five Great Lakes. Each cutout was put in an opaque projector and its outline projected onto heavy construction paper taped to the wall. The outline was traced, and then the enlarged States were cut out. On a Saturday morning the class met on the tennis court and laid down each state, starting with Texas, and outlined them with chalk. The tracings were painted with white cement paint and the lakes with green. The pupils play several games with the map. One is to have a child stand in a certain State and tell him to go to another, naming the States he crosses on the way. Another is to name the capital of a State and have a child from each team race to the correct State.

Let us not be quick to discard programs that may be sound, urges Howard R. Munson of Winona State College, Minnesota. In the face of pressure to revise the elementary-school curriculum to provide more and better science education he advises taking time to evaluate. Writing in the *Elementary School Journal* (October), Munson says we tend to jump to conclusions. A report that Russian children study biology in the fourth grade, physics in the sixth, and chemistry in the seventh, leads the casual reader to believe that those subjects are studied intensively. Munson reminds us that elementary school children commonly study and observe insects and animal life. They work with such elementary scientific apparatus as mirrors, magnets, pulleys, and lenses. Some intermediate pupils study weather, electricity, stars, and planets. The point is that many of our children are having experiences drawn from biology, physics, and chemistry. Before changing anything American educators should make sure that the many desirable features of present curriculums are more widely used.

Errors of reversal have long been identified with reading disabilities. Too much significance has been attached to errors of reversal as representing the characteristic symptom of reading disability, according to Irving H. Anderson, writing in the *School of Education Bulletin*, University of Michigan (October). Reversals are not the most common errors associated with reading defects. Far more frequent than reversals are confusions based on partial perceptions of words, in which the child reacts to only one part of the word and then confuses it with some other word containing the same component. These confusions more often involve word beginnings than word endings, indicating that the children have at least learned to direct their attention to the beginning of a word and that their difficulty does not stem from a preference for the end of the word. Some reversals do occur, of course, and they may be introduced by the modern practice of teaching the words of a beginning vocabulary as sight words by the whole-word method. The word method does not control the direction in which the child views the word. The child can jump in anywhere. If he jumps in at the end, he may attack the word backward and reverse it or confuse it with some other word that begins with the same letter with which the word in question ends.

"**Back to the fundamentals,**" is an overworked slogan in many communities today. It is based on the mistaken idea that because children (some of them) cannot spell, write, speak and read as well as parents themselves believe they could achieve at a similar age, schools are failing to do their job. Writing in *Childhood Education*, Helen K. MacKintosh, Chief, Elementary Schools Section, United States Office of Education, asserts that emphasis on skills at the expense of meaning is a greater danger to children's success than any other thing that can happen to them today. Children should learn to evaluate their work each day. They need to know what they have done well, where they need to improve, what are the next jobs and how they may best plan them. It is entirely possible that one of the reasons why public opinion questions the teaching of the fundamentals lies in the fact that when these are taught in a language-arts setting, children do not identify them by the labels that are familiar to their parents.

NEWS FROM THE FIELD

If the state demands the surrender of the right to freedom of choice in education, then it violates freedom of mind and freedom of religion, says Rev. Virgil C. Blum, S.J., in his new book *Freedom of Choice in Education* (New York: The Macmillan Company, 1958). If, on the other hand, the state denies educational benefits to children and students who choose to attend independent schools, continues Father Blum, it imposes a penalty on the exercise of a constitutional right. In either case, the state violates the most precious freedoms of the individual child or student, and their parents.

Careful attention to the practical and concrete meaning of American constitutional freedoms has convinced Father Blum that the State and Federal government, to be effectively engaged in education, ought to distribute benefits to those who attend private as well as public schools. He suggests what he calls a "certificate or tax credit plan" of government subsidy. According to this plan, the government would make direct money grants in the form of vouchers or certificates for use in partial payment of tuition to parents or guardians of all children attending private schools. The plan provides that tax credit amounting to about half of the normal cost of educating a child in the public school be given to parents for each child attending an independent school. Father Blum is professor of political science at Marquette University.

"What we can learn from the Chicago fire is simply this: to be vigilant as far as is humanly possible against a similar recurrence and, secondly, to develop a sense of responsibility for the total well-being of all children," reads an editorial in the December 12, 1958, issue of *The Catholic Standard and Times*, weekly of the Archdiocese of Philadelphia. "The first consideration," the writer says, "is one that will suggest itself immediately and without urging. But the second implication of the disaster is of even greater significance and is apt to be missed. . . .

"The quality of our love of neighbor, and his child, is not to be measured just in the day of his misery. It is better gauged by our habitual way of dealing with our neighbor and his child. The question therefore should be asked: have we in the name of 'principle' ever been guilty of discriminating against our neighbor's

child? Have we always accorded him common justice, let alone Christian Charity? . . .

"It is one thing to disagree with a particular philosophy of education or to deny to a particular school system a governmental subsidy which is given to a more favored one. It is quite another thing to penalize children for attending such schools. There may be less favored systems of education in America. There should under no circumstances be less favored children."

Nearly fifteen million dollars were spent in 1957-58 on new schools in the Diocese of Brooklyn, the Diocese's *Educational Year Book, 1957-1958*, reports. Total school enrollment in the Diocese was 209,801 students: 171,128 in elementary schools, 28,151 in high schools, and 10,522 in various institutions of higher education. In 1958-59, elementary school enrollment has increased to 175,813, and high-school enrollment to 29,174. Lay persons made up 24 per cent of the high-school and 17.5 per cent of the elementary-school teaching force. Over and above supporting themselves, the schools of the Diocese contributed \$280,676 to the less fortunate in mission lands.

Catholic Book Week will be held February 22 to 28, 1959. The theme for this year's celebration is "Share Truth . . . Spread Faith." Two official posters based on the theme may be obtained from the Catholic Library Association, together with appropriate kits for children and adults. The Association's office this year is at Villanova University, Villanova, Pennsylvania.

Number one problem for local public school boards is keeping local taxes to manageable limits. Forty-one per cent of the school board members polled at the fall convention of the New York State School Boards Association listed this as the first problem. The second major problem, cited by 27 per cent of the 476 participants in the poll, was providing adequate classroom space. Twelve per cent thought raising academic standards the most pressing problem, while 11 per cent were primarily concerned with getting and keeping qualified teachers. Sixty-eight per cent were against, while 19 per cent were for, a twelve-month school year. The members were about evenly divided on the question of whether too many hours in education courses are being required for state certification.

BOOK REVIEWS

EDUCATION FOR AMERICAN DEMOCRACY by Edward J. Power. New York: McGraw-Hill Book Co., 1958. Pp. xiv + 415. \$5.75.

There will always be a welcome for a well-written text on education. This book is intended for courses in introduction to education. It is designed to describe education in the United States and to show the evolution of schools, educational systems, and educational thought in America in relation to the major traditions and movements in American life. This work is the beginning of the McGraw-Hill Catholic Series in Education which will consist of basic textbooks in each of the fundamental courses for teacher preparation, as well as several of a more specialized nature. Wisely, the first text deals with the origins of American education and educational thought.

Dr. Power's book opens with a discussion of democracy and education. The true meaning of democracy is delineated through the history of democracy in the past. Perhaps the most oft-used word in education texts, democracy, is nonetheless essential to the American way of life, and as a result, essential to American education. Its proper meaning, its proper place, and its relation to education are presented with admirable clarity. Rather than attempting an intensive examination of all the aspects of American education, Dr. Power has presented a survey which emphasizes the aspects of education important to the beginner in the field.

Of particular interest to the reader will be the chapters on the organizational set-up of education in the United States. Showing the local school system organization in its relation to the broader state systems clarifies what might be considered by a novice as complete confusion. The treatment of the relations of the Federal government to the state and local school systems is well done and logically presented. One of the most valuable sections of the book is the appendix which contains a description of the important Supreme Court cases involving education. *Meyer v. State of Nebraska*, *Pierce v. Society of Sisters*, *Zorach v. Clauson*, and many other cases will give the student an insight into the documents and decisions which have helped form the structure of American education. The complete facts involved in each case are described along with segments of the decisions of the majority opinion of the Supreme Court.

Other chapters deal with educational programs in the elementary, secondary, and higher schools, the work of teachers and co-curricular activities. The rise of the elementary school, the origin of the academy, and the progress in education is traced clearly and in an interesting manner. Teacher training, in-service programs, certification, and the more obvious requirements for teachers form another chapter.

The book is replete with pictures, some old, some new, graphically indicating points treated in the chapters. Each chapter is followed by a series of questions, and to each section is appended a substantial reading list. Not the least of the good qualities of Dr. Power's work is the manual for teachers which accompanies the book. The manual contains the objectives for a course using this book, and gives various teaching approaches. It also provides questions for examinations and discussion items. One of the most interesting aspects of the text is the chart inside each cover containing the origin and founding, the sources of support, the curriculum and the objectives of all phases of the instructional ladder. The origins of the nursery school, kindergarten, Latin grammar school, high school, junior college, and university are depicted for easy reference.

The last section of the book deals with problems and controversies in education today. Philosophies of education, the education of the gifted, remedial efforts for the dull student, and the place of religion in American education are discussed. On this last point there is presented an interesting analysis of the true meaning of the now worn out phrase "separation of church and state." It is Dr. Power's conclusion that most educators recognize the need for religion and that public school students should be given the opportunity to study about religion during school hours. According to this view, states the author, there is no reason why public schools need accept a kind of neutrality in religious matters which borders on "hostility or antagonism."

The author of this work is presently associate professor of education at the University of Detroit. He was a secondary-school principal in the public schools of North Dakota before World War II. From his experiences in the public school system, and perhaps primarily from his teaching experiences in college, the author has perceived the need for such a text. Treating as it does of the entire field of education, it is not intended to be a discursive treatise on

any one point. It surveys the field and presents education in terms adapted for the student. Well-written and concise, it accomplishes its purpose. It will be a valuable tool for teachers, a useful instrument for students of education, and well worth reading by all who are attempting to understand the "whys" of American educational thought.

JOHN F. NEVINS

The Catholic University of America

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NEW TESTAMENT INTRODUCTION by Alfred Wikenhauser, tran. Joseph Cunningham. New York: Herder and Herder, 1958. Pp. xix + 580. \$7.80.

It is the second (1956) German edition of this standard, dependable, and very comprehensive volume of introduction to the systematic and scholarly study of the New Testament that is here rendered into English. The author has supplied bibliography for it which makes it up to date as of the Spring of 1957.

The original work has merited very sympathetic comment from both Catholic and non-Catholic sources for its careful and objective presentation of current scholarly views about the composition, authorship, purpose, historical value, etc., of the various New Testament books. The work has the additional merit that whenever possible, the author states quite clearly his own position, and the established facts on which it is based: so that the reader is given useful practical guidance for his own personal study, and is not left with a welter of disorganized speculation through which to pick his way. When a question of some significance is proposed, to which no definitive answer is available, the principal serious discussions of it are succinctly analyzed as to method of treatment and results arrived at; and again, a practical summary of the state of the question, of the prospects for a definitive solution, and of the value of the positions attained, gives the reader his needed orientation for a personal approach to the texts.

The author's stated purpose for the whole work is "to acquaint theological students, teachers of religion and the pastoral clergy with all the most important problems" in the area covered. After describing the intended scope of his treatment and providing a good

general bibliography and some history of the discipline it represents, he treats concisely and well the formation of the N.T. canon and the transmission in the original language and in the important ancient versions, of the text itself of the N.T., closing this part with a dozen good pages on textual criticism and its results in the current century. The bulk of the book is made up (pp. 150-563) of careful analyses of the individual sacred books, for their content and structure, circumstances of composition, authorship, original language (where this is a question), special characteristics from the literary and the theological points of view, authorship, integrity of the text, and the other considerations that have come to be summed up under the general heading of "special introduction."

The presentation is compact, clear and orderly; the translation in general does it justice, though the hazards of transferring sometimes highly technical material into another language are not always escaped (p. 252, Papias and the Gospel of St. Matthew!). The format in English is a delight, and while among the generous references given an occasional slip in numbers or abbreviations may be encountered, so much help is provided that the reader need be only momentarily distracted in such a case. The double index of personal names and of subjects not covered explicitly by the table of contents, is full and an asset to the book. Those for whom the author intended it could hardly be better served in any particular, by author, translator and publisher alike.

PATRICK W. SKEHAN

Head, Department of Semitic Languages
The Catholic University of America

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A HISTORY OF CATHOLIC HIGHER EDUCATION IN THE UNITED STATES by Edward J. Power. Milwaukee: Bruce Publishing Co., 1958. Pp. xiii + 383. \$7.00.

Many segments of the college and university field have been treated at length, but little of worth has appeared in the history of Catholic higher education in America. With this thought in mind, the author of this book has sought to remedy the situation. To be brief, he has succeeded. In a work which could readily be labelled

immense as far as the research required for its completion is concerned, Dr. Power presents an excellent survey of the colleges and universities under Catholic auspices in the United States.

The origins of colleges are usually lost in the haze of tradition. Harvard College dates its founding from 1636, yet it was 1642 before any continuous teaching was established. It was not until 1650 that Harvard was chartered. The same difficulty in establishing the founding date is true of Georgetown. Usually the date is given as 1789, but the true date may have been 1677 at Newtown, Maryland, or 1744 when Catholics established a school at Bohemia Manor. These are some of the points discussed by the author of this work which lend credence to the conviction that such a book fulfills a long felt need.

Beginning with the heritage of American higher education and its derivation from the European systems, Dr. Power traces the foundations of colleges and the origins of the state universities. The early beginnings of Catholic colleges, both for men and women, are presented concisely and clearly. The development of the college curriculum, the faculty and their rights and duties, and student life and activities in Catholic colleges form other chapters. Of particular interest will be the chapters on the evolution of the graduate schools in Catholic universities. The first such formal program of graduate work was inaugurated at Georgetown in 1877. The distinction has been claimed for St. Louis University and for the University of Notre Dame, but the author asserts (graduates of these institutions to the contrary) that St. Louis did not grant graduate degrees based on a formal graduate program before 1879, and Notre Dame sometime later.

A very lucid explanation of the founding of The Catholic University of America sheds interesting sidelights on its financial support, the disputes over the various courses to be offered and the attempts to include in its curriculum graduate programs already in operation at Georgetown. The crises, successfully passed, in the early years of the Catholic University are described and the effect upon Catholic education in the United States through the graduates of the University are delineated.

Of utmost importance to the historian, and to the reader of this book, are the appendices. These appendices list the Catholic colleges for men, arranged according to date of foundation, the same

colleges arranged according to states, a list of the Catholic colleges for women arranged by states, and finally a listing of the norms proposed by the Committee on Graduate Studies of the Jesuit Educational Association for its guidance in appraising graduate work.

Among the many good features of this book might be noted the bibliography, which lists those works that give in detail the histories of various colleges and universities from the mediaeval universities to the institutions of comparatively recent origin. It presents an ideal survey of the works in this field for the reader who may be interested in a particular college or a special aspect of college curriculum. Nor are the Catholic professional schools omitted, for the origin and development of schools of medicine, law, and theology as well as other professional fields are listed.

Written in a clear and interesting style, replete with references to original sources, it is a book which lives up to its title. It would be difficult to discover any school which has had an influence on Catholic higher education in the United States which does not appear in this book. It will be an invaluable addition to any library, an excellent source book for students of education, and a worthwhile acquisition for all who are interested in higher education. It presents an answer to the oftentimes asked, but seldom answered question, "How did they begin?"

JOHN F. NEVINS

The Catholic University of America

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EDUCATING CITIZENS FOR DEMOCRACY. Edited by Richard E. Gross and Leslie D. Zeleny. New York: Oxford University Press, 1958. Pp. v + 577. \$6.00.

Educating Citizens for Democracy is a basic text for a methods course in the field of secondary-school social studies. The good teacher, either potential or active, cannot adopt in a wholesale manner the methods of any other teacher. Methods in teaching are as varied and individual as is the teaching personnel but for the beginning teacher, a survey of the methods and objectives of those experienced in the content field, is a great help.

After quoting many statistics and criticisms about the faulty teaching of social studies, this text takes as its theme the need for a functional curriculum which links the demands of society with the ideals and needs of youth. The organization of a program wherein youth finds not only knowledge but adequate opportunity for the application of that knowledge to his democratic way of life is outlined in great detail. While the curriculum, as here proposed, may not apply *in toto* to that set up by any individual board of education it is sufficiently feasible, workable and diverse to fit in, at least in part, with any course of study already established in the field of citizenship education.

After basic concepts in the teaching world and American history are well established, a series of well organized lessons are outlined in detail. The development and integration of world history and modern problems seem to meet the ideal established in the objectives of the world history course to teach trends in the course of history linking the old, the medieval and the modern. Similar comprehensive explanations of objectives and procedures are set forth for geography, civics, economics, current social problems and international relations.

There is one unit devoted to contributions of a unified curriculum as a solution to the improvement of the citizenship education program. This discusses the growing emphasis upon problem solving, the relationship between social studies and other curricular areas and the community citizenship education movement. There is a good analysis of the community as a social studies laboratory.

Professional skills required for the animated yet practical teaching of social studies are fully discussed under the headlines of lesson planning, motivation, democratic classroom control and leadership, sociodrama and sociometry. This section is especially helpful for the teacher who is sparked by the challenge of dealing with the gifted child who is entitled to a program of enrichment.

The text presents many excellent ideas for evaluation of the program as well as for measuring competency. Thinking is a form of behavior; the social studies teacher has unusual opportunities to evaluate the thinking of his students by the age-old testing device of paper and pencil (some very wise suggestions on good and poor testing are presented): by approach to critical thinking in evaluating recordings, films and film strips; by observing social and

emotional adjustments of pupils as reflected in panel and round-table discussions, and debates.

To prepare the youth of today to live as the adults of tomorrow is the sacrosanct challenge of the teacher of social studies. He must teach them to meet and adjust to changes in standards of living, increase in population areas, economic gains and losses. In truth, his is the responsibility of forming a well rounded, community-minded, American Catholic citizen.

Supervisors of secondary school social studies will find refreshment in the text; experienced teachers will observe new avenues of approach; neophytes will gain a wealth of content and evaluative information. The text is ideal for the professional shelf in any faculty room or in any community or teacher training college library.

SISTER MARY BERCHMANS, R.S.M.

St. Teresa of Avila Junior High School
Albany, New York

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PREPARING FOR MARRIAGE by Edward V. Stanford, O.S.A. Chicago:
Menizer, Bush and Co., 1958. Pp. 227. 99 cents.

This is an excellent text prepared for students in the last term of the senior year of Catholic high school, specifically to meet the problems of courtship and preparation for marriage. In his foreword, Dr. Alphonse H. Clemens notes that "educators are now fully aware of the situation confronting youth in their preparation for marriage." There can be no doubt as to the need of this manual to set teen-age youth straight on Catholic principle and practice. Father Stanford has done an outstanding job, not only in his selection of subjects but in his forthright and orderly presentation.

Ten chapters, plus an appendix, deal with the background of marriage, remote and proximate preparation, mixed marriage, courtship and engagements, arrangements for marriage, domestic adjustments, family limitation, the enemies of marriage, and strengthening family ties. Each chapter is subdivided according to topics and is followed by a set of questions for review and discussion as well as by a list of pamphlets, books, and other pertinent collateral reading.

High school and early college educators will welcome this impor-

tant and practical work, whether as a text or for special reading. Pastors and marriage counselors likewise will find it very helpful for private instructions as well as study groups.

JAMES A. MAGNER

Managing Editor
The Catholic Educational Review

c+s

CHAUCER'S POETRY: AN ANTHOLOGY FOR THE MODERN READER.
Selected and edited by G. T. Donaldson. New York: Ronald Press Co., 1958. Pp. x + 1001. \$6.50.

The book under review comes from the hand of a professor of English at Yale University who is also director of graduate studies in English. The book contains about 80 per cent of Chaucer's literary output, including the *Troilus and Criseide* complete. The spelling and punctuation are intended for the modern reader; strange words are explained at the foot of the page where they first occur. The emphasis throughout the book is to present the poetry of Chaucer foremost and very wisely the editor tells his readers to read the text first and the commentaries at the end of the book afterwards.

The book should be ideal for the undergraduate Chaucer class. This reviewer would have found this book a great boon had he been able to use it when he taught Chaucer to undergraduates. It is time enough for the graduate student to worry himself about problems of dating, sources, literary analogues, etc. Too often these problems keep the student away from his author's text and he goes away having read without comprehension. The general reader should find this book appealing. The late Professor Thomas A. Knott used to tell his graduate students to occasionally "pick up a piece of Middle English and read it for fun." It is just such a book as this which will enable one to read fourteenth-century English with facility and genuine enjoyment. How much better to get Chaucer's quaint humor directly than from a translation, for certainly translation of Chaucer is impossible. The main thing is to get acquainted with him before using his text as a *corpus vile* for philosophical dissection. All too often this author has been used as an introduction to Middle English linguistics and students whose main interest was

in literature grew to hate an author who was read at a snail's pace instead of in bulk as Chaucer himself intended.

The editor has very judiciously given a modicum of Middle English grammar in the appendix to enable one to interpret intelligently the text. The commentary forms a running gloss on the text, instead of the line-by-line explanation used in the standard critical editions. When the reader reaches the Pardoner's Tale, for example, he will find that the commentary gives him enough of the background for the understanding of the tale. A bibliography of two pages mentions only general works, periodical literature being omitted.

ROBERT T. MEYER

Division of Celtic
The Catholic University of America

c+s

EFFECTIVE LIBRARY EXHIBITS: HOW TO PREPARE AND PROMOTE GOOD DISPLAYS by Kate Coplan. New York: Oceana Publications, 1958. Pp. x + 127.

This book, by the Director of Publicity for the Enoch Pratt Free Library, in Baltimore, offers practical advice for the preparation of attractive library exhibits with a minimum of expense. Primarily, this volume is geared to exhibits for publicizing the library. Emphasis is upon the public library and how its exhibits can help to promote better library-community relations by making readers, present and potential, more aware of the library's resources and facilities.

Yet, the school librarian, the teacher-librarian, and even the classroom teacher will find this book a valuable ally when planning and executing displays. In fact, chapter five is entitled, "Tips to Teachers." Moreover, there is a large section of black-and-white photographs presenting diversified display suggestions which should give the classroom teacher ideas for bulletin board displays, in addition to being of assistance to the school librarian in preparing exhibits. The appendix contains "suggestions and information which the author hopes may prove helpful." Helpful to whom? We append, "to the teacher, as well as the librarian, of course!" Several of the sections included here are: paint colors and how to mix them; sources of free display materials; sources of supplies and equipment.

The practicality of this book is its chief virtue. This flows naturally from the author's long experience in decorating the department store-like windows of Baltimore's central library building. The clear directions accompanied by numerous illustrations make this book a worthy contender for a front row position in the parade of "how-to-do-it" books. Finally, this book confirms the faith of Mr. Joseph L. Wheeler, former Librarian of Enoch Pratt Free Public Library, when, in 1927, he entrusted his visual display program to Miss Kate Coplan.

FRANCES M. SCHAF

Department of Education Library
The Catholic University of America

♦♦♦

THE ILLUMINATED BOOK by David Diringer. New York: Philosophical Library, Inc., 1958. Pp. 524. \$25.00.

Once again Dr. Diringer has made an outstanding contribution with his well-done work, *The Illuminated Book*. It is chiefly the history of book production with unusual reproductions of rare, world famous manuscripts seldom compiled under one selection. The book is an unique combination of much of the desired knowledge of illuminating. If available before, this publication would have been of great value. The cultured layman in his search for knowledge as well as the professional in his field of work will benefit by this magnificent book. Its worth will be recognized by the artist, historian, librarian and scholar. This comprehensive and up-to-date synthesis of our present knowledge with its superior presentation and terminology may well serve as a text. The bibliographies at the end of each chapter should lead the student to other sources and additional knowledge. Illustrations accompanying the section concerning them clarify the explanations. Although not completely devoid of technicalities and although a history the interesting style of the book makes for easy reading. The contributions of every country and its place in the history of book production as well as the present location of the remaining originals greatly enhance this work.

SISTER MARY BARTHOLOMEW, R.S.M.

St. Teresa of Avila Junior High School
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BOOKS RECEIVED

Educational

Carron, S.J., Malcolm. *The Contract Colleges of Cornell University*. Ithaca, N. Y.: Cornell University Press. Pp. 186. \$3.50.

Hart, Charles A. *Thomistic Metaphysics—An Inquiry into the Act of Existing*. Englewood Cliffs, N. J.: Prentice-Hall, Inc. Pp. 413. \$5.50.

Kuntz, Frank. *Undergraduate Days, 1904-1908, The Catholic University of America*. Washington, D. C.: Catholic University of America Press. Pp. 139. \$3.00.

McCarthy, Thomas P. *Guide to the Catholic Sisterhoods in the United States*. Washington, D. C.: Catholic University of America Press. Pp. 381. \$3.50 cloth; \$2.50 paper.

Newman, John Henry Cardinal. *The Scope and Nature of University Education*. New York: E. P. Dutton and Co., Inc. Pp. 237. \$1.25.

Sloyan, Gerard S. (ed.). *Shaping the Christian Message. Essays in Religious Education*. New York: Macmillan Co. Pp. 327. \$5.50.

Smith, Marie Elizabeth. *Frozen Foods from Field to Freezer*. New York: Charles Scribner's Sons. Pp. 46. \$1.48.

Turner, David R., and Peters, Alison. *How to Pass High on College Entrance Tests*. New York: Arco Publishing Co., Inc. Pp. 256. \$2.00.

Wittich, Walter A., and Halsted, Gertie Hanson. *Educators Guide to Free Tapes, Scripts, and Transcriptions*. Randolph, Wis.: Educators Progress Service. Pp. 229. \$5.75.

Woodburne, Lloyd S. *Principles of College and University Administration*. Stanford, Calif.: Stanford University Press. Pp. 197. \$5.00.

General

Bonniwell, O.P., William R. *What Think You of Christ?* St. Louis: B. Herder Book Co. \$3.75.

Brunton, Paul. *The Secret Path*. New York: E. P. Dutton and Co., Inc. Pp. 128. \$0.95.

Catton, Bruce (ed.). *American Heritage*, Vol. X, No. 1. New York: American Heritage Publishing Co. Pp. 128. \$2.95.

Faber, Frederick William. *The Blessed Sacrament or The Works and Ways of God*. Philadelphia: Peter Reilly Co. Pp. 463. \$3.95.

Goodenough, Erwin R. *Jewish Symbols in the Greco-Roman Period. Pagan Symbols in Judaism*. Vols. VII and VIII. New York: Pantheon Books, Inc. Pp. 311; 322. \$15.00 set.

Henry, O.P., A.M. (ed.). *Christ in His Sacraments*. Chicago: Fides Publishers Association. Pp. 466. \$5.95.

Henry, O.P., A.M. (ed.). *The Historical and Mystical Christ*. Chicago: Fides Publishers Association. Pp. 502. \$7.50.

Kuhner, Hans. *Encyclopedia of the Papacy*. New York: Philosophical Library. Pp. 249. \$6.00.

Lombardi, S.J., R. *Towards a New World*. New York: Philosophical Library, Inc. Pp. 276. \$6.00.

Omez, O.P., Reginald. *Psychical Phenomena*. Trans. Renée Haynes. New York: Hawthorn Books, Inc. Pp. 144. \$2.95.

Sampson, Chaplain (Lt. Col.) Francis L. *Look Out Below!* Washington, D. C.: Catholic University of America Press. Pp. 234. \$3.50.

Slick, Tom. *Permanent Peace*. Englewood Cliffs, N. J.: Prentice-Hall, Inc. Pp. 181. \$2.95.

Steinmann, Jean. *Biblical Criticism*. Trans. J. R. Foster. New York: Hawthorn Books, Inc. Pp. 124. \$2.95.

Villehardouin and De Joinville. *Memoirs of the Crusades*. Trans. Sir Frank T. Marzials. New York: E. P. Dutton & Co., Inc. Pp. 340. \$1.35.

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A Catholic Dictionary (originally published as *The Catholic Encyclopaedic Dictionary*), edited by Donald Attwater, has recently been published. This new edition contains over one hundred revisions, which brings it into full accord with recent liturgical and canonical reforms. First published in 1931, *A Catholic Dictionary* has become a standard work. Its definitions, drawn primarily from present-day teaching, are clear, concise, and given in non-technical language. Published by: *The Macmillan Co., 60 Fifth Ave., New York 11, N. Y.*

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EDUCATORS GUIDE TO FREE SLIDEFILMS

The tenth annual edition of *Educators Guide to Free Slidefilms*, a professional, cyclopedic service on slidefilms (filmstrips), and slides is now available. The *Slidefilm Guide* is designed to provide the most comprehensive information service possible on currently available free slidefilms and slides, all at your fingertips, within the covers of a single book. This Guide lists 703 titles, including 71 sets of slides. Of the 703 titles, 103 were not listed in the ninth edition. Write to: *Educators Progress Service, Dept. CER, Randolph, Wis.*

HUMAN EVOLUTION — 1956 (Reprint)

Because of popular demand, the article on *Human Evolution — 1956*, with Appendix, *The Present Catholic Attitude Towards Evolution*, has now been reprinted. This authoritative article, by Rev. J. Franklin Ewing, S.J., Ph.D., Professor of Physical Anthropology at Fordham University, is written in a non-technical style, and should be of particular interest to all Catholic students and educators. The article is now in its fourth reprinting. Order from: *Anthropological Quarterly, The Catholic University of America Press, Washington 17, D. C.*

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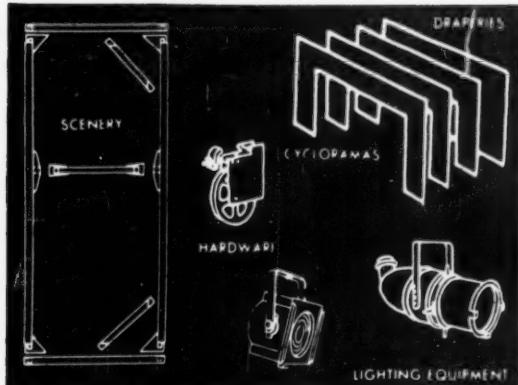
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